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A sermon preached by the
Rev. David Williamson
(Minister of the West Kirk, Edin^g),
at the opening of the General Assembly
10. March 1703.

William Lark
Edin^g.

Thomas F. Torrance

SCS #1426

SERMON

Preached in *Edinburgh*

AT THE

Opening of the *General Assembly*
of this National CHURCH of
SCOTLAND,

Upon the 10th Day of *March* 1703.

By Mr. *David Williamson* Minister of the Gospel at the
West-Kirk.

(He was Moderator of the General Assembly, in 1702.)

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Good Reader,

I Am necessitat to offer this Sermon to publick View, for Ill wil-
lers their misrepresenting what was spoken, and Well-wishers,
Persons of Honour and Respect pressing me: But that which most
prevailed with me, was a Recommendation by a Committee of the
General Assembly. I intend not to withhold, nor alter one Word
that was spoken, nor to add any thing to the Matter, but only
what was omitted in the Introduction, with some few short Enlarg-
ments & Scripture Citations, which in Discretion I was obliged to
forbear, lest I should have encroached upon the Assemblies time.

I heartily pray the Lord to bless this plain Discourse, and make
it useful and edifying to all, encouraging to Friends, and convin-
cing to Unfriends: Then I have obtained my Design.

Thomas Cairney

Thomas Cairney
August 11th 1766

Preface before Prayer.

WE reckon it a signal Mercy that our Lord Jesus Christ (whom we own in our Confession of Faith, ratified in Parliament, the alone Head and King of the Church, who alone hath the supream and absolute Authority in and over the Church) after He had raised up our late great and gracious King, to deliver us from Popery, Slavery and Prelacy; hath now settled upon the throne our Gracious and Protestant Queen; under whose shadow we enjoy the free & peaceable use of Gospel Ordinances & exercise of that Government which Christ hath given us. It is encouraging to us, her Majesties repeated assurance and her Royal resolution to maintain, protect and countenance the present presbyterian Government.

It also encouraging, the expressions of Her Majesties Commissioner, and others in eminent Trust of their respects to our government, which grounds a hope of continued favour.

It is the apprehension of the Infinite Divine Majesty of God, your Lord and ours, whose Message we carry, that gives countenance to such an obscure Person as I am to appear before such an Honourable and Venerable Assembly, to speak his mind freely: I pray His word may be spoken and heard not as the word of Man, but as it is indeed the word of the living God, by which word Job. 12. 48. We must all be judged at the last day, when the Books of Scripture, Conscience, and God's omniscience are opened, Rev. 20. 12.

We have many Eyes upon us, but we are especially to regard Him, whose Eyes are like a Flame of Fire, who searches the Heart, and tries the Reins, and is privie to the retired motions of our Hearts: There may be ill Eyes upon us this day: I dare judge no Man. There may be some come Satans Errand, to in-

tangle us in our Talk; as these *Math.* 22. 15, 16. I wish them no worse fate, than what befell these sent to catch Christ, *John* 7. His Word took hold on their Hearts. And if so, then altho they should repent their Design, they should not repent their coming; For my part, I am not anxious as to any Advantage they can have, if they play fair, and turn nothing upside down, neither add, pair, nor alter; I purpose not to give just cause of offence, and if I should speak what should seem to offend, I shall neither resist Conviction, nor despise Reproof: I intend to preach no other sort of Doctrine, than what I have preached several times, before the Honourable Court of Parliament, without Challenge; wherein I gave Christ his due, Cesar his, and the People theirs.

We are sited here in the presence of an All-seeing GOD, in whose hands our Times are, to whom ere long we must all make our reckoning. It's hard to know but there may be some here shall make their Accounts before they hear another Sermon. It's like I shall never appear at such an Occasion; I shall now speak what my Lord and Master gives me to say, whose Ambassador I am, and whom I represent: I charge you all to hear with due Reverence and Attention.

TEXT.

TEXT.

Psalm 132. Verses 13, 14.

13. *Thou shalt arise, and have mercy upon Zion, for the time to favour her, yea the set time is come.*
 14. *For thy Servants take pleasure in her Stones and favour the dust thereof.*

IN all the Book of GOD, we find not a more clear and compendious description of the State of the Church, (in the latter days, in her lowest and deepest extremity, and height of her transcendent joy in the sight of her King appearing in his Glory) than in this Psalm: *Luke 24. 44.* All things concerning him must be fulfilled, which were written in the Law, and in the Prophets, and in the Psalms, of which this is one of the principal: Whoever was Pen-man thereof, he hath been under much personal distress, by Enemies, and GOD's hiding of his Face; and had on his heart the distress and desolate condition of the People of GOD. No wonder, these meeting together like two Rivers in one Channel that fills from Bank to Brae, his Spirit be overwhelmed. He begins this Psalm with sad Complaints, but ends it with joyful Triumph; his Soul getting up to these Props, GOD's Life and Truth in his Promises: We may see in general in this Psalm, that however there be a complication of Complaints; yet in a manner, the Psalmist forgets his own condition and privat Distress before he has done, and is swallowed up with the thoughts of the publick distress of the Church and People of GOD.

In the first part of the Psalm, we have the Psalmist's grievous Complaints in unparalleled expressions, and venting his grief by fervent Prayer to GOD. In the second part of the Psalm from the 12. *verse*, having summ'd up the Churches Complaints in the total, descending still lower and lower, till She is almost quite gone, as a shadow declined; he gets a sight of the Rock higher than he, Her Jehovah's unchangeableness who still remains, and his remembrance of His Church, and of his works for his Church unto all Generations; His Councils are of old and fail not, *Isai.* 25. 1. Of all Jehovah's Attributes, this of unchangeableness stands in most stead to the Church; His goodness, loving kindness, faithfulness and ability to perform promises, ly all folded up in this his unchangeableness, as the sure & certain Cabinet, where all her Evidences lyes: Tho' she be full of changes, yet he changes not, *Malach.* 3. 6. His Name is everlasting, *Psal.* 72. 17. In the Words we have *first*, *verse* 13: the mourning man of GOD his confidence; he arrives at a sweet hope, that notwithstanding of the present Desolation of the People of GOD (understood here by Zion) his Spirit mounts on the wings of Faith, that GOD would arise, that is, actively appear, and build up Zion.

2^{ly}. We have two Arguments or Props of his Faith. *First*, That the time of the Captivity was near expiring, to which the Words relate, 2^{ly}. That the Lord had kindled such affection in the hearts of his People to the building of the Temple, that for the time was like a ruinous heap of stones; It's a deliverance in mercy he prophesies and prays for. I give this comprehensive Note from the Context:

That howbeit God seems sometimes to be asleep, and suffer Enemies to prevail so far, as to bring his Church and People low, even to the dust: Yet the Lord in his time and way will manifest his mercy, and actively appear in raising up and delivering his Church.

I shall endeavour to clear the point, speaking briefly to these heads. 1. That God seems sometimes to sit still and be asleep

2. That

2. That the Church and People of God may be brought very low. 3. Why the Lord exercises his People thus, what provokes the Lord to suffer his People to be brought low. 4. The Church and People of God has many and great Enemies. 5. What ways and tricks Satan and his Instruments uses to bring the Church low. 6. What sets men on to be Enemies, or in what sort of mens hands are these ill turns found. 7. That God and God alone is the Deliverer of Zion. 8. However unlikely it be, God will arise in his time and way, and make his Church prevail.

First Head, That God for a season seems to sit still and sleep. This arising frequently used, imports it: Awake, why sleepest thou? O Lord arise, cast us not off for ever. Psal. 44. 23. Arise O Lord let not man prevail, Psal. 9. 19. Arise O Lord plead thine own cause. Psal. 74. 22. God seems to sleep, when he suspends the Execution of his righteous and dreadful Judgements.

1. That the cursed malignity and venom in the Spirits of wicked men may discover it self; *They break in pieces thy People O Lord, ! and afflict thine heretage: What imboldens them? They say, the Lord shall not see, neither shall the God of Jacob regard it, Psal. 94. 5, 7. Because sentence against an evil work is not speedily executed, therefore the heart of the Sons of men is fully set in them to do evil. Eccles. 8. 11: They take Gods silence for consent: Psal. 50: 21:*

2. To awake his People out of the sleep of security, to confess and mourn for their sins, then he hears their cry.

3. That his People may stand still and see the salvation of the Lord: *Exod. 14. 13. The Nations were gathered together against Israel, it was of the Lord to harden their hearts, that they might go against Israel in battel, that they might be destroyed and find no mercy, Josh. 11. 19, 20. It shall come to pass, that many Nations shall gather together against Zion, that say, let her be defiled; let our eye look upon Zion, but they know not the thoughts of the Lord what he meant, for he shall gather them as the sheaves into the floor: arise and thresh*

thresh O Daughter of Zion, for I will make thy horns iron, and thy hoofs brass, and thou shalt beat in pieces many People, Mic. 4. 11, 12, 13. They thought to thresh Zion, but Zion shall thresh them: You that are the Lords Remembrancers, give him no rest till he arise, Is. 62. 6, 7:

2. Head. That the Church and Children of GOD may be brought exceeding low. Was not the Church in a low condition when there was only sixty six Souls that went down to Egypt, Gen. 46. 26. Was not the Church in deep Affliction, when between the bloody Sword and the raging Sea, Exod. 14. When Elijah said, *They have slain thy Prophets. and broken down thine Altars, and I, even I alone am left,* 1 Kings 19. 14. And when the Church complained, *we are consumed by thine anger, and by thy wrath are we troubled,* Psal. 90. 7. The Church is low when Adversaries and Unfriends to the Church are great in Power, when they say to the Souls of God's People, *ly down that we may go over them,* Is. 51. 23. *And lay their Bodies as the ground,* when they would inthral their Consciences. Was not the Church low in Haman's time, when the Knife was at their Throat, a Massacre near to Execution, Est. 3. And in Herod's time, Acts 12. When he killed James, and put Peter in prison, and when the Church is bereft of her pleasant things and spiritual Priviledges, Isa. 64. 11. And when in a helpless case, when there is none to guide her of all the Sons she hath brought furth, none to take her by the hand. Isa 51. 13. The Church of God may be low as to her Reputation, *They that honoured her, dispise her,* Lam. 1. 8. *and be filled with the Contempt of the Proud,* Ps. 123. 4. Lam. 2. 15. *Is this the thing that was called Zion the perfection of Beauty?* The Lord sees that a low Condition oft-times agrees best with his People, Zeph. 3. 12. *I will leave in thee a poor and an afflicted people, and they shall trust in the name of the Lord,* Deut. 32. 15. When Jelurun waxed fat, he kicked: This should humble the People of God for their Provocations,

but not discourage, or make them question his good Will, or make them stumble at Zion.

3 *Head*, Why does the Lord exercise his Church and People thus? 1. That he may make them take with their Sins, who were not touched with them before. *Job 36. 8, 9. To shew them their Transgressions, Jer 22. 21. I spoke to them in their prosperity, but they would not hear, Therefore I sent a wind to shake and eat up their pastures.* 2. To vindicate his Glory, and make the World know he will not dispense with Sin in his own People, it shall be to their cost. If his Children break his Statutes, keep not his Laws, he will visit their Transgressions with Rods, their Iniquities with Stripes, *Ps. 89. 30, 31, 32.*

3. By this way he would reclaim his People, and make them return to him, *Job 36. 10. he opens their ears to discipline, and makes them more pliable to his Will.*

4. To prevent rooting out, he sends Storms, he sent *Lot* out of *Sodom* with grief, to prevent his ruine, *Exod. 19. They are chastened of the Lord, that they may not be condemned with the world* 1 *Cor. 11. 32.*

But what are the Sins that provokes the Lord to suffer his Church to get such Back-sets? I shall give you some Scripture Notes of sad Symptoms, and see how far we may bring these home to our selves. 1. *Gallio's* unconcerned Temper, *Acts 18. 17. he cared for none of these things,* and *Laodicea's* loathsome Neutrality threatens spueing out, *Rev. 3. 16.* 2. Dreadful Security, falling asleep, crouching under the Burden, little affected with other folks case, *Amos 6.* and *Isa. 64. 7.* This threatens a dreadful Alarm. 3. Woful hardness of Heart and deadness among people, *Is. 63: 17.* a sad Symptom. 4. A woful Impenitency and slackness to repent. Abominations committed without a blush, *Jer. 8. 6, 12.* 5. Woful Apostacy

stacy, people degenerating from what they were, *Isa.* 1. 21. falling from the first Love, and Love growing cold; this threatens fore, *Rev.* 2. 5. *Matth.* 24. 12. 6. Worldly mindedness, men seeking great things for themselves threatens Devastation, *Jer.* 45. 7. Bold Adventurers on gross Sins, that looks not like the sports of God's Children, causing Enemies to blaspheme, *1 Sam.* 2. 20. *Rom.* 2. 24. 8. Formality and Hypocrisie resting on bodily Exercise, *Isa.* 29. 12, 13. This people draws near to me with their Mouth, and honour me with their Lips, but have removed their Heart far from me. 9. Doting upon, and admiring mens Persons, tho of Wit and Parts, *Isa.* 24. 14. *I will take away the wisdom of your wise men.* 10. Broad Leaves of Profession bringing forth wild Grapes, little true Practice, *Isa.* 5. *Tit.* 1. 5. 11. Proud Upliftedness of Spirit, People lifted up with self Conceit, *Isa.* 65. 5. Stand by, I am holier than thou, that's a Provocation. 12. Want of a frame suiting the Dispensations of a time, People ranting and feasting when they should be fasting, *Isa.* 22. 12. 13. Dry and leap Duties, want of that mournful Heart-affecting sense of Sins and Judgements, and of the Lords withdrawing Influences from Ordinances, and of the removing of the Righteous, useful pillars and Standard-bearers that had wont to stand in the Gap, *Isa.* 57. 1. 14. Excusing and covering Sin under the Vail of Worship and external Profession, *Isa.* 29. 15. Dreadful Uncleaness of all sorts, and Drunkenness, *Jer.* 13. and last verse, I have seen thy Adulteries and Neighings, the leudness of thy Whoredom, *Luke* 4. 33. *The spirit of an unclean Devil raging, they assemble themselves by troops in harlots houses, everyone neighing after his neighbours Wife, shall not my soul be avenged on such a Nation as this is, shall I not visit for these things,* *Jer.* 5. 7, 8, 9. I fear a Vengeance on Scotland for these things; *Wo to the Drunkards of Ephraim, Isa.* 28. 1. *Wo to them that sit long at the Wine, and strong to drink strong Drink.* These things threat-

en a deluge of Wrath. 16. The Oppression of the Poor and Needy, Ezek. 22. 17. The Pollution of holy Things, and profaning the Sabbath, that they who run may read, Ezek. 22. 8. 18. Taking Bribes and Rewards, seeking dishonest Gain, Ezek. 22: 12, 27. 19. Atheism, the spring of other Sins, that makes Folk take liberty in sinning, Zeph. 1. 2. The men that are settled on their Lees say in their heart, *The Lord will not do good, neither will he do evil.* 20. Incurribleness, people refusing to be reclaimed, Matth. 23. 37. 21. Crucifying the Lord of life brought Desolation on Jerusalem, Matth. 23. 38. so when Christ mystical is crucified in his Members, Interests and Ordinances. 22. When Sin is boldly avowed, and people pride them in it, Isa. 3: 9. The shew of their Countenance doth witness against them, and they declare their Sin as Sodom, they hide it not; Wo unto their Soul, for they have rewarded evil unto themselves. 23. Corrupting of Worship and Ordinances, threatens Desolation, Mic. 6. 16. 24. The Lord has a Controversie with people, when there is not Truth, nor Mercy, nor Knowledge of God in a Land, but Swearing, Lying, Killing, Stealing, Blood touching Blood, Hos. 4. 1, 2. Zech. 5. 2, 3. There is a flying Roll of Curses that pursue such. 25. Covenant Breaking, the Fountain of many Abominations, Profanity and Ungodliness, Hos. 8. 1. *Set the Trumpet to thy Mouth, sound Alarm with Authority, He shall come as an Eagle against the house of the Lord, because they transgressed my Covenant, and trespassed against my Law;* The Eagle has clear Eyes, swift Wings, a strong Body, there is neither Hyding, Flying, nor defence against the Lord, Levit. 26. 25. I shall bring a Sword upon you that shall avenge the Quarrel of my Covenant; the great Covenant is the Covenant of Grace made with Christ for us, and with us in him; alas it is much broken by us all, not standing to our baptismal Vows. Christ the Mediator of the Covenant, Heb. 12. 24. He is rejected, Ps. 81. 11. Joh. 5. 40. The Scrip-

tures the Book of this Covenant neglected, *Hof. 8. 12.* *I have written to him the great things of my Law, but they were counted as a strange thing.* Ministers the Messengers of the Covenant, *Mal 3. 1.* They are despised and mocked, and that brings on Wrath, *2 Chr. 36. 16.* I read of four Covenants between God and his People, wherein he owns himself a Party, his Name being invocat, all broken and punished, *Dent. 29. 11, &c.* Moses binds the People in a Covenant with the Lord, absent as well as present, Wives and Children, they break the Covenant, there comes a Storm, when they see the Plagues, *Even all Nations shall say, wherefore hath the Lord done thus unto this Land? What meaneth the heat of this great anger? Then men shall say, because they have forsaken the Covenant of the Lord God of their fathers.* *Jer. 34. 84, &c.* There was a Covenant there made, That every Man should let his Man-servant and Maid-servant go free at the end of seven years, but they did not hold by it: The Lord says, 'They turned and polluted his Name; 'and therefore the Lord proclaims a Liberty to Pestilence, Sword 'and Famine to consume them, *Josh. 9.* Joshua he was cheated with the *Gibeonites* to make a Covenant with them, cross the mind of the Princes, and Congregation; This being broken, this was punished three hundred years after by three years Famine, and Gods Wrath never pacified till seven Sons of Saul were execute, *2 Sam. 21. 1.* We read, that *Nebuchadnezzar* forced *Zedekiah* to swear by GOD to Covenant with him, *2 Chron. 36: 13.* He brake this Covenant, and in the 17 of *Ezek.* we read, that he rebelled; 'Shall he prosper saith the Lord? 'shall he escape that doth such things? Or shall he break the 'Covenant and be delivered? As I live saith the Lord God, 'surely mine Oath, that he hath despised, and my Covenant, 'that he hath broken, even it will I recompense upon his own 'head; and I will spread my Net upon him, and he shall be taken in my Snare.

Against all the points of Popery, and for maintaining the purity of Doctrine, Worship, the Discipline and Government of this Church, by Kirk-Sessions, Presbyteries, Synods, and General Assemblies, which we received as ingraft in our Reformation from Popery, this Land was sworn to by Covenant. Some will say, may ye not quite it? It would say something if all Parties concerned gave consent, but it's reckoned, God is our Party with whom this Nation covenanted, once, again, and a third time, and who dare bid him consent. Mistake me not, as if I were now pressing the taking or renewing the Covenant, altho' I own the binding vertue of it: It's a Business of such moment, as would take no small time to dispose a Nation for it; I fear hypocrisie in taking, and unfaithfulness in keeping it, has been lying at many Folks Door: Some will mock at all these Provocations, but if the Lord live, their Bands shall be made strong, if they repent not. *Isai. 28. 22.* There may be some living that will see this, I have seen something like it in my time, for the Word of the Lord will not fall to the ground. *Isai. 55. 11.* It shall not return void.

4. *Head.* The Church of God ever had, and will have, many and great Enemies. When there were but two Sons in the Church, the one was a Saint, the other an ill Spirit, *1 Joh. 3. 12.* *Cain was of that wicked one, and slew his Brother Abel, wherefore slew he him? because his works were good, and his own works evil:* as the Church multiplied, Enemies multiplied, *Psal. 74: 19:* A multitude against one turtle Dove, *Pharaoh said, he would have his hearts sight of the people of God, Exod: 19: 9.* *Saul was Davids Enemy continually, because he knew the Lord was with him. 1 Sam. 18. 28.* *Haman was a bitter Enemy. Est. 3.* There were four Monarchies made War with the Kingdom of Christ. *Dan. 2.* What Enemies were the Scribes and Pharisees? *Saul made havock of the Church. Acts 8. 3.* See what heaps of them. *Psal. 83. 6, 7, 8.* *The Tabernacles of Edom, the Ishmaelites, of Moab, and*

the Hagarenes, Gebal, Amon and Amalek, the Philistines and Inhabitants of Tyre, Ashur is also joined with them; they helped the Children of Lot. David tells they hated him without a cause. Psal: 64: 4: And Christ tells, his Disciples were hated, because he had chosen them out of the World, Joh. 15. 19. They have heart-antipathy. Turks and Papists, and all of an unchristian temper, are all Enemies to the Church.

5. Head. What way takes Satans Instruments to bring the Church low? They use both craft and cruelty, therefore called bloody and deceitful, Psal. 55. 23. And are compared to Lyons, Bulls, Dogs, Unicorns and Wolves. Particularly, They use false and slanderous accusations against the People of God, as if they were Rebels, hurtful, no for the Kings Profite; Pestilent, Movers of Sedition, Neh. 2. 19: Ezr: 4. 15, 16: Est: 3: 8, 9: Acts 24: 5: Luke 23: 2: It is the old way of Satan and his Instruments to load the Lords People, and cause with foul Aspersions to sharpen the edge of Persecution, as Heathens of old, clothed Christians with Skins of Beasts, to stir up the rage of wild Beasts to devour them. 2. They pretend Religion and Godliness, marrs Peoples Gain, as Acts 19. 24: &c. Demetrius the Silver-Smith, stirred up the Crafts-men who made Silver Shrines to the Temple of Diana, crying the Temple of the great Goddess Diana is despised: 3. They make such Laws, as men of Conscience, in Conscience dare not obey, as Dan. 3: 6: Acts 4: 5: 4. They stubborn false Witnesses, men void of Conscience and Principles, as Matth: 26: 59, 60: Acts 6: 11: 5. Under pretence of Friendship, intending mischief, Ezr: 4: 2: Neh: 6: 3: So Matth: 22: 15, 16: They spake fair to Christ when they intended to intangle him. Ezra and Nehemiah would not temper with these flee Companions, who said, let us meet on it, and let us build with you, for we seek your God, & do sacrifice to him: 6. Hiring false hearted men, snaking Companions to act for them, they hired Counsellours to frustrate their purpose of building the Walls of Jerusalem:

Ezr.

Ezr: 4: *Neh: 6: They mocked and made proud Boasts to weaken the hands of Gods People, to terrifie, and discourage them from building the Temple, but they doubled it out: 7: By devising against the Life or Credit of honest Ministers, waiting for their halting to bring them into a snare. Jer. 11. 19. and 20. 10: It may be we will prevail against him, and take our revenge on him, 2 Chron: 24. 21: They conspired against Zechariah and stoned him: It is an old trick of Rome; Jesuit Conzen advised to defame some of them, & make them odious, & remove others, ubi deerit patrocinium, sine pugna concidet error; Ministers are the chief Butt of Antichrists malice, if they could get the Bible out of Peoples hands, and Ministers out of their sight, it would play their Game: 8: They use open hostility when other tricks fail, They conspired to fight against Jerusalem, Neh: 4: 8: They made the work cease by force and power. Ezr. 4. 23. Job. 8. 89: They fell to Club-law with Christ when he was too strong for them in reason, they took up stones to cast at him: 9: By smearing cruel pressures and afflictions, making Peoples Lives a Burden, Exod: 1:*

Sixth Head. What sets men on to be enemies to the Church of God, or in what sort of mens hands are these ill turns found?

1. Hypocritical Worshippers like *Doeg*, wants but the Kings command to shed innocent blood: 1 Sam: 21: 7: And 22: 16: 2: Superstitious Worshippers given to Idolatry, as these: *Acts* 21: 28: 30: 3: The Brutish that hate Reproof: *Prov: 12: 1: As Achab, 1 Kings 22: 8, 27: And these in Isai: 39: 10: They would have Ministers to humour them, and speak smooth things to them. Job: 7: 7: They hated Christ, because he testified against their evil deeds. This is a grand quarrel with Presbyterians, such want but occasion of mischief: Prov: 28. 23. He that rebuketh a man shall find more favour afterward, than he that flatters with the tongue. 4. Souls ignorant of God, and unacquaint with Prayer, Psal. 14. 4. They have not the knowledge of God,*
they

they call not on the Lord; they eat up my People as they eat bread. 1 Cor. 2. 8. The Princes of the World would not have crucified the Lord of Glory if they had known him. Job. 16. 2, 3. These things they will do unto you, because they know not the Father nor me. Many are willfully ignorant, and shut their eyes at the light. 5. The Worldly minded, such cannot be innocent, but ready to take reward against the innocent, and destroy Souls for dishonest gain, seeking their gain from every quarter, Prov. 28. 20. Psal. 15. 5. Matth. 27. Isai. 56. 10, &c. 1 Tim. 6. 9, 10. Such are great Abettors of prophanity and Superstition. 6. These who foster Pride and Ambition, as Pharaoh, Exod. 5. 2: *Who is the Lord that I should obey him.* Psal. 10. 3. The wicked in the pride of his heart persecutes the poor. Proud Desotriphus casts out his Brethren, 3 Epist. of Joh. Proud Haman devised a Massacre. Est. 3: 5: 7. The envious, as the flattering Courtiers of Darins, Dan. 6. Maligned him. 8: Men enslaved to serve the Lusts and Humours of others, Hos. 5. 11: They walk willingly after the Commandment: 9. They who cast by the Bible and use of Ordinances, publick and privat. Isai. 59: 14, 15, 16: *Truth falls in the Streets, Equity does not enter, who depart from Iniquity, makes himself a Prey:* Neh. 9: 26: *They cast the Law behind their backs, and persecutes the Prophets:* 10: Unhallowed Church-men, whom the Scripture calls light and treacherous persons, men-pleasers, who daub with untempered mortar, strengthening the hands of the wicked, making the heart of the righteous sad, such as Ahabs four hundred false Prophets: 1 Kings 22: Who flattered him to his overthrow: Lastly, Men acted by Satan to oppose the Church, from that which is the root of all: Atheism, Ungodliness, and hatred of the power of Godliness: Psal. 14: 1, 4: 1 Joh. 3: 12: Psal. 38: 20: Acts 26: 11: 2 Thess. 3: 2: Hence men are mad against the Church, distracted and unreasonable, because others will not run with them

to that same excess of ryot, 1 Pet. 4. 4. But cleaves to duty, keeping a good Conscience.

7. Head. That God, and God alone, is the Deliverer of Zion and his People from all their distresses. To stand to prove this, were to light a Candle to the Sun; you know this is his Name, *I sai. 43. 3. I am the Lord thy God, the holy One of Israel thy Saviour, Jer. 14. 8: O the hope of Israel! the Saviour thereof in time of trouble.* His Peoples Name is the same, Deut 33. 29. *Happy art thou, O Israel! who is like unto thee, O People saved by the Lord? the shield of thy help, and who is the sword of thy excellency; and thine Enemies shall be found Liarers unto thee, and thou shalt tread upon their high places.* There is no Phrase more ordinary, than that Salvation is from Jehovah.

8. Head. However unlikely it be, that God will appear, and make his Church arise and prevail, yet it's most certain; It's unlikely, if you look to Christ that he should prevail, how incredible that he should grow as a root out of a dry ground, who had no form nor comeliness, that men should desire him, *I sai. 53. 2.* How unlikely, that so mean a Company as his Apostles, poor Fisher-men, should quell his Enemies, so many and powerful; The whole World being engaged to maintain Satan's Kingdom, what were they, who came to set up Christ's Kingdom in opposition to the World? And consider their Doctrine, it seemed ridiculous to flesh and blood, that they must believe and hope for Salvation in a crucified Christ, and pull out their right eye, and cut off their right hand. The Philosophers who were then esteemed the only wise in the World, said they were mad that preached this Doctrine, which natural man cannot bear with; when Mahomet comes, he brings Doctrine that mans heart follows after, he inforces his Doctrine with Fire and Sword; but Christs Servants have nothing to inforce their Doctrine with, *but to shake off the dust of their Feet as a Testimony, Matth. 10. 14.* What cares the World for that? Ye see its improbable to sense and reason, that Christ and his Church should prevail, considering the multiplicity, wit and strength of Enemies, the paucity and weakness of Friends; yet certainly the Church shall rise and prevail.

1. The sad time of his People is their Seedtime, there must be

a joyful harvest, *Psal* 126: 5. *Psal* 97. 11. *Light is sown for the righteous, and joy for the upright in heart.*

2. It is among the determinations of Heaven, established by the decree of the Watchers, and of the holy one that cannot fail, *Dan* 4. 17. *Mic* 4. 12, 13. *They know not the thoughts of the Lord, neither understand they his Councils; arise and thresh O Daughter of Zion.*

3. It is promised. *They that dwell under his shadow shall grow as the corn.* *Isai* 41. 14. *Fear not O worm Jacob, Isai* 42. 15. *I will make thee a new sharp threshing Instrument, having teeth, then shalt thresh the Mountains and make them small, and the Hills as chaff. What is a worm to a Mountain, Jer* 49. 20. *Speaking of the overthrow of Edom, the least of the flock shall draw them out, even the very Princes of Babylon.*

4. There is a publick Proclamation emitted; it is not left arbitrary to the Church. *Isai* 60. 1, 2. *“ Arise and shine, for thy light is come, and the Glory of the Lord is risen upon thee, Darkness shall cover the Earth, and gross darkness the People, but the Lord shall arise upon thee, and his Glory shall be seen in thee, Isai* 26. 19. *Awake and sing ye that dwell in the dust, thy dead men shall live.*

5. The Church is risen in her Head, who is away to Heaven. *Joh* 14. 3, 19. *Joh* 17. 24. *And shall not the Church rise from all her deaths and broken cases: the body shall follow the head.*

6. The faith of his people confirms this. *Hos* 6: 2. *After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.* It is not the first time the Church has set to her Seal to this truth, as in the Text.

Lastly. If it were but to disappoint, affront and make Enemies Liars and false Prophets, who say, *Psal* 41. 8. *Now that he is fallen, he shall rise no more.* So however unlikely it be, the Church must prevail, he is in Covenant with his Church, *Gen* 15. 1. *to be her shield;* all his attributes are engaged, if the Church were left hand to hand with Enemies, she would succumb, if God were not on their side, *Exod* 14. 25. *God fought for them, let us flee from the face of Israel;* Consider what Affection he has for Zion, and what relations, of a Father, *Exod* 4. 22. *Israel is my Son,*

Son, even my first-born, and of a Husband, *Is. 54. 5. Thy Maker is thy Husband, the Lord of Hosts is his Name.* He hath given himself, his Son and Spirit to Zion, what esteem hath he of his people, he styles them his Friends, his House, his Temple, his Vineyard and Jewels, his delight; his Providence is for them, which dives into all the actions of the Creatures. *Is. 37. 28.* he says to Zenacherib: *I know thy abode, thy going out, and thy coming in, and thy rage against me.* He has an Inner-wheel that moves all the Creatures, *Ezek. 1. 21.* It is an infinit Dispensation, *Ezek. 1. 8.* set out by Faces, Wings, Hands, to express his sufficiency, and how watchful he is, *Pf. 121. 4.* *Behold he that keepeth Israel shall neither slumber nor sleep, Isa. 27. 2, 3.* *The vineyard of red wine, I the Lord do keep it, I will water it every moment lest any hurt it, I will keep it night and day.* Christ is for his Church, and all his Conquest for his People, who are his Purchase, he is their Head, Corner, and Foundation-stone, and enemies are but Men at best, but vanity and naked men, God is not with them, wicked men are haters of God, fighters against God, and so accursed, *Zeck. 12. 2, 3, 4, 6.*

Quest. When does the Lord appear in his Mercy for raising up his Church? What are the Seasons, for there is an appointed time, *Heb. 2. 3. 1.* It's in the best time, he never omits the most seasonable time, he will not come an hour sooner, nor stay an hour longer than infinit Wisdom finds most convenient; That is the due time, *1 Pet. 5. 6.* There is God's time, and our time of Deliverance, our time is when we are humbled, then we think the Lord should come, and if not, then we are ready to give it over, but he may well fail our time, he will never fail the fittest time, when his Mercy and Glory will be most conspicuous, *Isa. 30. 18.* *Therefore will the Lord wait that he may be gracious unto you; and therefore he will be exalted, that he may have mercy upon you: for the Lord is a God of Judgement, that can well discern the season.* 2. The Lord ordinarily defers his appearance till his People be at the lowest Ebb, and in a helpless condition, if he should not appear; he comes when he would have the Deliverance glorious, he suffers his People to be brought to Extremity, and makes that his Opportunity, when the Bones are dry about the graves mouth, *Ezek. 37.* he puts Life in them: *Deut. 32. 36, When*

he saw their Power was gone, and none shut up or left, then he repented himself concerning his People: 2 Kings 14. 26. When he saw their Affliction very bitter, and no Helper for Israel, Jer. 30. 7. Alas, for the day is great, so that there is none like it, It is the time of Jacob's trouble, but he shall be saved out of it, Gen: 22. When Abraham made all ready, and lifted up his hand with the sacrificing Knife, God provided a Lamb, and Isaac escaped. 3. When his People are very unfit for Deliverance (ordinarily) not only unable to help themselves, but unworthy that they should be helped by the Lord; that is strange, the People of God were far worse when they came out of Egypt, than when they went into Captivity, Is. 48. 8, 9. [I knew thou would deal very treacherously, and was called a Transgressor from the womb, for my Names sake will I defer mine anger, and for my Praise will I refrain from thee, that I cut thee not off] Ezek. 16: He remembered his Church when he found her lying in her Blood, cast out in the open Fields (as in the Eastern parts they use to cast out the Children whom they would have to perish) Isa. 59. 16. When he saw there was no Intercessor, his own arm brought salvation: Is. 57. 18. I have seen his ways and I will heal him. 4. Ordinarily the most eminent deliverances, are, when his people are deeply affected and afflicted for the sufferings of his Church, as in the Text, when the Lords Interests lyes near their Hearts, and he comes precious unto them: Ps. 137: 6. When Jerusalem is preferred to the chief Joy, when they send up their Cryes, Sighs and Groans to Heaven, as Ps. 107. Then they cryed unto the Lord, and he delivered them out of their distresses, Neh. 9. 27. and in the time of their trouble when they cryed unto thee, thou heardest them from Heaven, according to thy manifold Mercies thou gavest them Saviours who saved them out of the hands of their Enemies, GOD engages himself, Psal. 12. 5. for the oppression of the Poor, for the sighing of the Needy, now will I arise saith the Lord, I will set him in safety from him that puffeth at him, as the Morning Star goes before the rising Sun, so his Peoples Hearts are warmed to seek Deliverance before it come, Isa. 52. 6. 7. Zech. 9. 1, 11. Their Eyes were towards the Lord, and He sent their Prisoners out of the Pit wherein there was no water, Jer. 29. 11, 12. [I have thoughts of Peace towards you to give you

you an expected End, you shall pray and I will hearken unto you] as Zech. 12. 10. and 13. 1, 2. The Spirit of Supplication goes before delivery ; It's true, sometimes the Lord in a way of Sovereign Grace may prevent his Peoples frame, and bring it with the delivery Ezek. 16. 63. 5. When His People are persecuted for his sake, and Religion is the Quarrel, not because they are so bad, but because they are not worse, Psa. 44. 22, 26. [For Thy sake are we killed all the day long, redeem us for thy Mercies sake] ; On this ground God hath promised, Isa. 60. 5. *Your Brethren that hated you and cast you out for My Names sake said, let the Lord be glorified, but he shall appear for your Joy, and they shall be ashamed, he gives a Banner to them that fears him, it shall be displayed because of the Truth,* Psa. 60. 4. Worship and pure Ordinances are precious to his People, and their Lives are precious to him. 6. When Enemies are high in pride, grow insolent and insatiable in Cruelty, arrive the length of Blasphemy, Isa. 52. 5. *Thy Name is blasphemed every day, Exod. 5. 2. Who is the Lord that I should obey him* Psa. 76. 12. *Therefore he will cut off the spirit of Princes, and be terrible to the Kings of the Earth.* Psa. 9. last, *He will make them know they are but men, tho they defy God,* Isa. 33. 8. 10. *The highways ly waste, the way fairing man ceaseth, he regards no man, Therefore I will arise and lift up my self saith the Lord,* that is the time of his appearing and our pleading, Psa. 74. 18. 22, 23. 'Remember this that the Enemy hath reproached O Lord, and that the foolish people hath blasphemed thy Name. Arise O God, plead thine own Cause : Remember how the foolish man reproacheth thee daily, forget not the voice of thine Enemies, Jes. 7. 9. what wilt thou do with thy great Name, says Joshua. Dan. 9. 16. 17. Jerusalem and thy people are become a Reproach to all that are about us, now therefore our God hear the prayer of thy Servant, and cause thy Face shine on thy Sanctuary that's desolate, for the Lords sake, Joel 2. 17. 18. 'Spare thy people O Lord, and give not thine Heretage to Reproach : That the Heathen should rule over them, wherefore should they say among the people where is their God ? Then will the Lord be jealous for his Land and pity his people. 7. When his people accepts the punishment of their Sins, Judges themselves, and their uncircumcised Hearts are

are humbled, *Ex. k* 26. 41, 42: and justifies the Lord. *Then he will remember his Covenant with Abraham, Isaac and Jacob, and remember the Land, Neh.* 9. 33. Thou art just in all that is brought upon us, 'for thou hast done right, but we have done wickedly, *Ezra* 9. 13. *Thou our God hast punished us less than our Iniquities deserve.* 8. When his people conscientiously engages themselves to the Lord in a Covenant never to be forgotten, *Jer.* 50. 5. *Isa.* 63. 8. Surely they are my people, Children that will not lie, I will be their Saviour, when they endeavour to prepare a rest for him, and cleanse his House as David did *P.* 132. 4, 5, 18. and as *Hzechiah* 2 *Chron.* 29. 16. and when his people are purged and mortified *Isa.* 4. 4, 5. then he creates a Cloud of Defence over all the Glory, *Ezek.* 36. 33. *I will build your waste places, and ye shall dwell in your Cities, when I have cleansed you from your iniquities.* 9. And Lastly. When there is such a stroke of security and deadness on the Spirits of Adversaries, that they do not advert to the signal Demonstrations of the Lords Displeasure against their course, *Isa.* 26. 1. 10, 11. 'The Lord will appoint Salvation 'for Walls and Bulwarks. Let favour be shewn to the wicked, 'yet will he not learn Righteousness, in the Land of Uprightness 'will he deal unjustly, and will not behold the Majesty of the 'Lord, when his hand is lifted up, they will not see, but they shall see and be ashamed, when they are so deluded as to claim interest in God, and challenge his Approbation, *Mic.* 3. 11. *They lean upon the Lord, and say, is not the Lord among us?*

10th. Head. What way takes the Lord to defeat Zions Enemies, and recover his Church: when his People has a Promise, they will fore-cast the way, and if that mis-give they are discouraged, his ways are in the deep Waters, he can creat peace, *Isa.* 57. 20. and command deliverance for Jacob, *Psa.* 44. 4. he needs no means, [not by Might nor by Power, but by my Spirit, saith the Lord,] *Zech.* 4: 6. what ever way he takes, it's powerful, effectual and irresistible.

1. He diyerts Enemies, as he diverted Saul from the Pursuit of David, *1 Sam.* 23. 2. He can make them grind one another, break and confound them among themselves to marr their Inter-prise, *Judges* 7. 22. *The Lord set every mans Sword against his fellow,*
Judges

Judges 9. 20. *Let fire come out from Abimelech, and devour the men of Shechem.* 2 Chron: 20. 23. *Every one helped to destroy another.* Zech. 14. 13. *It shall come to pass in that day, that a great Tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.* 3. He can change the Heart of Enemies, either by Grace, as he changed Sauls Heart, Acts 9. or by a common Work, Esau got not leave to spew out the venom he conceived against his Brother, Gen. 33. he can restrain mans Wrath, Psa. 76. 10. and clip his Wings. 4. He can overturn their Councils, he can take the wise in their own craftiness, 1 Cor. 3. 19. *and turn their craft on their own pate, take them in their own pit and snare,* Psa. 9. 16. as Achitophel 2 Sam. 17. 23. he hanged himself in a pott, because his Council was slighted, Prov: 26. 27. *who digs a pit shall fall therein,* so it fell out Dan. 3. &c. 6. we may lawfully pray Lord change their Hearts or cut their Horns. 5. He can provide a shelter for his People till the storm break, as for Moses with Jetbro, Exod. 3. 1. and for David with the King of Gath, 1 Sam. 27. and make the Ravens feed Elijah, 1 King: 17. 6. and make the Earth help the Woman, Revel. 12. 6. An Arch-Prelate said, he would starve Ministers out of their Principles, but the Lord covered a Table for them, Psa. 23. 5. *They have the secret Chambers of his presence to retire to,* Psa. 31. 26. Isa. 24. last. 6. By signal miraculous appearances he overturns Enemies, and gives outgate to his People, they not moving a Finger, when at a chock on the brink of perishing: The Spanish Armado was formidable, the Lord sent a blast and scattered them, Exod. 14. The Lord looked through the Cloud and vexed the Host of Pharaoh: What Pith was in the Trumpets of Rams Horns to bring down the Walls of Jericho, Jos. 6. and in Shamgars Ox Goad to slay six hundred Philistines Judges 3. 31. The Finger of God fights for his People, he strikes Terror in the Hearts of Enemies, that mighty Men find not their Hands. His People should not be disheartened when great Force is against them, what is all that before the Almighty? Jos. 10. 8. and Judges 4. The Lord discomfited great Armies, Jos. 23. 10. *One shall save a Thousand for the Lord your God, He it is that fights for you,* as he hath promised, Psa. 44. 4. *They got not the Land*

Land by their own Sword, neither did their own Arm save them, but thy right Hand and thine Arm, and the Light of thy Countenance, because thou hadst a Favour unto them; The Lord fought for his People when there was neither Sword nor Spear in Israel, 1 Sam. 13. 19. with little adoe were the Enemies of Jehosaphat smitten 2 Chron. 20. 22. The Lord of Hosts never wants a Party at hand, he can muster the humors of Mens Bodies against them and irk them 1 Sam. 5. 6. the very Elements fought for him, 1 Sam. 7. 10. He made the stripling David to overcome Goliath, 1 Sam. 17. he can arm Frogs, Lice, Caterpillars as against Pharaoh, and Joel 2. these Creatures were armed to devour Men: at the Siege of Samaria when his people were eating their own Children, he made the Enemies hear a Noise and scattered them, 2 Kings 6. ere his Church be not delivered, he will arm some of his Train-Band, he sent an Angel in a Night and smote the Camp of the Assyrians, and slew a hundred eighty five thousand of them 2 Kings 19. 35. 7. And Lastly, The Lord can advance and raise up persons of worth spirited for his Work as Moses, Exod: 2. Zerubbabel, Zech. 4. Mordecai Est: 4. and eight principal Men Mic. 5. 5. as the word is, Princes of Men, and oft determines the Hearts of Men to act vigorously for his Work when sollicite to the contrary, as Darius Ezra 6. and Artaxerxes seconded him, who commanded all things to be done for the house of the God of Heaven, according to the Command of the Lord God of Heaven Ezra. 7. 23. he may shame many Christian Princes. We are not to trust in means, Jeremiah is positive against it 17. 5: we must confide in God when means are wanting as the three Children did, Dan: 3. but when means are afforded, we must imploy them to the best advantage. God promises never to leave nor forsake Joshua, yet bids him be strong and of good Courage Jos. 1. 5. 6. Israel must fight it out.

Application. I am now to apply this Doctrine and begs your attention, Ezek. 2. 7. Speak my words saith the Lord whether they will hear or forbear: The first thing that I press, 1. That ye should be concerned in the case of the Churches sad distress; and in order to the reviving of his Work, *le. Jerusalem come to your mind and be near your heart* Jer. 51. 50. We should be deeply affected. Jeremiah [his Soul weeped in secret] Jer. 13. 17: [when the Lords
'Flock

‘Flock was carried Captive] Moses left the Court, and took him to the covenanted People of God; to take part with them in their Affections, *Heb. 11. 25.* and *Exod. 32.* he stood in the Gape betwixt the people and the Lords Anger, and would not let him alone, rather blot out my Name out of thy Book which thou hast written, ere thy people be not delivered, *Nehemiah* had a sad countenance for *Jerusalem*, her Walls being broken down, *Neh. 2: 2.* when *Eli* heard the News that the Ark was taken, he fell to the ground and died, and *Phineas* Wife when she heard the News, she had no comfort of a Man-Child born, but cryed the Glory is departed; *1 Sam. 4.* We read of a Noble Champion in the Emperour *Valence* his Army who had done Exploits, the Emperour desired him to ask what he would, he gave in a Petition for Liberty of Exercise to the Christians; The Emperour rare it, he gathered up the pieces and said, seing I can obtain nothing for them I crave nothing for my self. *David* by vow and promise shews his concern for *Zion Psa. 132.* Let not what concerns the Church be reckoned a by-work, the Lord will be concerned for them, who are concerned for *Zion*, he blessed the house of *Obed-Edom 1 Chron. 13. 14. who gave the Ark three Months Quarters.* Consider the extent of it, it was a broad Blessing; 1. His Person was blessed, That is a blessed Religion that brings health to the Navel and Marrow to the Bones. 2dly. His Posterity was blessed *1 Chron. 26. 8.* in four things; 1. He was blessed with a numerous Progenie, threescore and two of *Obed-Edoms* Family. 2. They were blessed with imployment, all made Officers in the House of God. 3. Blessed with Ability to discharge that imployment, all able Men of Strength, mighty men of valour for the service of the Temple. 4. They were blessed with Honour, made Rulers and Commanders through the House of their Father. Thirdly, His possessions were blessed with preservation, increase and a comfortable enjoying them, *Obed-Edom* made his House a Sanctuary for God, now God makes it a Sanctuary for him, a place of Safety. Fourthly, His Actions and Undertakings are blessed, good success attends him. Fifthly, His Friends are blessed, they fare the better for him, he becomes a favorite of Heaven, he can speed Suits and obtain Blessings for others. The Lord promises *2 Sam. 7.* to build

David a sure House for his respect to his House. The Lord is concerned in such Folks thriving *Psa.* 122. 6. *They shall prosper that Love Jerusalem.* So did *Moses*, *Joshua* and others prosper on these accounts. The Lord will be concerned in their safety in dangerous times, *Ezek.* 9. 4. There is a mark of providential preservation set on them, he is concerned in their Consolation, *Isa.* 66. 10. They who mourn for Jerusalem, shall rejoice in Jerusalem's Joy.

How does the Lord speak with contempt of these that are unconcerned for Zion, *Hag.* 1. 6. They shall earn wages and put it in a Bag with Holes, they shall not thrive the better; how many such are in the World? like *Gallio*, and the loathsome *Laodiceans*, Neutrals, deceitful Workers, *Prov.* 26. 24, &c. 'He that hates, dissembles with his Lips and layeth up deceit within him, when he speaks fair believe him not, for there are seven Abominations in his Heart, whose hatred is covered by deceit, his Wickedness shall be shewed before the whole Congregation, How many double minded self-seeking men, who have nimble Wits that wheels them about whatever way the Wind blows, to serve the Humor of a time? and if there were as many changes in the space of an annual course of the Sun, as there are points in the Compass, they could hit them all and comply with them all; and however the lines are distant in the Circumference, they meet and center all in one point (Self) sibi to that Vicar, who in all Changes had one principle to hold by his living: And what shall I say to these unconcerned whether Zion sink or swim, there is a sad Wo denounced against them *Amos* 6. and when Conscience is awakened it will be a gnawing and biting Worm.

2 How, or wherein shall we shew our selves concerned for Zion? R. (1.) Search out, and cast out the Idols of jealousy, the sins that the Lord levels his strokes at; the *Achans* of our Camp, that oft makes his People turn their back as men ashamed, that are the ground of the Lord's controversy, and Butt of his indignation, and makes our Heaven as Brass, and our Earth as Iron; I mean it makes our hearts hard as Iron, and withholds the breathings of the Spirit; whether carelessness to be stated in Grace, failing in duties of our Stations and Relations, not keeping our bounds, unanswerableness

rableness to solemn Vows, not walking up to our Principles, not making his Glory the end of our Actions, leading a Lust through our Duties, and without Debate, despising the Gospel is a chief provocation. (2.) Be instant, wrestling in prayer for Zion; *Hezekiah* was convinced, this was a conducive mean, and sends a Message to *Isaiah* to lift up a prayer for the remnant that is left, *Isai.* 37. 4. Prayer gives the best life to God's Work, *Luke* 18. 7. *Shall not God avenge his own Elect, who cry day and night unto him.* (1.) It was the Lords Peoples way of old: *David* prays, *Psal.* 51. 18. *Do good in thy good pleasure to Zion, build up the walls of thy Jerusalem, Neb.* 1. 4. [I sat down and wept and mourned certain days, and fasted and prayed before the God of Heaven;] It was *Moses* and *Ezekiels* way. (2.) The Lord commands it, *Psal.* 122. 6. [Pray for the peace of Jerusalem,] *Ezek.* 22, 30. He sought for a man to make up the hedge and stand in the Gap. (3.) The Churches necessity craves it, *Isa.* 37. 3. [This day is a day of trouble, and of rebuke, and of Blasphemy.] (4.) The Lords interest in Zion requires it, the preciousness of the interest : there is more in this bottom than in all the World beside, *Psal.* 87. 2. *The Lord loves the gates of Zion, better than all the Dwelling of Jacob.* (5.) Consider your own interest, if you be Christians, regard the Mother that bare thee, and the Breasts that gave thee suck. (6.) There is hazard if you fail herein, *Est.* 4. 14. *For if thou altogether hold thy peace at this time, then shall there enlargement and deliverance arise to the Jews, from another place, but thou and thy Fathers house shall be destroyed.* (7.) Consider thine own advantage, *Psal.* 122. 6. *They shall prosper that love Jerusalem.*

Q. Why are not our Prayers as successful as the Lords Peoples were of old ? (1.) They were more frequent in prayer, *Acts* 1. 14. *These all continued with one accord in prayer and supplication.* (2.) They were more fervent and importunate, *Psal.* 22. 5. *Our Fathers cryed and were delivered, Psal.* 107: On all occasions they cryed unto the Lord, *Exod:* 32: 10, 11: *Moses was importunate and sought the Lord his God.* (3.) They were more mournful in prayer, *Hos:* 12. 4. *Jacob wept and made supplication, 1 Sam.* 2: 7. ' All Israel lamented after the Lord. (4.) They were more Self-denied, *Psal.* 137. 5, 6. *If I forget thee O Jerusalem ! let my right hand forget her cun-*

ning. and my tongue cleave to the roof of my Mouth: (5.) Their prayers had more faith in them, *Psal. 22. 4, 5. Our Fathers trusted in thee, they trusted and thou didst deliver them, they trusted in thee and were not confounded*; Alas! we are deficient in these, can we think to come speed because of our sins, *Psal. 106. 43, 44. The Lord tells them of their provocations: ' Nevertheless he regarded their afflictions, when he heard their cry. Jer. 51: 5. For Israel hath not been forsaken, nor Judah of his God, of the Lord of Hosts: though their Land was filled with sin against the holy one of Israel: But what shall we pray for, on Zions behalf? Pray that the Lord would take away iniquity and receive us graciously. Hos. 14. 2. That the Salvation of Israel may come out of Zion: Psa. 14. 7. That Jerusalem may be made the praise of the whole Earth. Isai. 62. 7. That his own arm may bring about Salvation. Isa. 59. 16. That he would give pastors to his Church according to his own heart: Jer. 3. 18. That he would cleanse his Church of unworthy Ministers. Zeck. 13. 2. Who are Lanthorns without light, Breasts without milk, Clouds without water, and Guides without eyes; who make people err, perverting their way, and gives stones instead of bread; who separate not betwixt the precious and the vile, are bad examples to the flock, who say and do not, infecting more by their example, than they cure by their pains, who take the fleece and starve the Flock. Pray that no weapon formed against Zion may prosper. Isai. 44. 16. Psa. 68: 1. That God would arise and scatter his Enemies, that they who hate him may flee before him: Pl. 55. 9. Ps. 9. 15. That they may sink in the Pit they have made, and be taken in their own net, and that GOD would awaken their Consciences. Pray that his Kingdom may come, that we may enjoy Peace and Truth, and Peace with Truth, for there is no true Peace without Truth: Pray that God would bless this Assembly. Great is the power of Prayer. *John 15. 7. [If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.]* Queen Mary feared more the Prayers of John Knox, than an Army of Ten Thousand Men: There is a kind of Omnipotency in it, It hath loosed iron Chains, *Acts 16. 24, 25. It hath opened the gates of Iron, Acts 12. 10. It hath unlocked the Windows of Hea-**

ven, 1 Kings 18. 46. It hath broken the Barrs of Death, John 11. 41, 42. The greatest malice of *Human* sinks before the Prayer of *Elisha* 4. and 5. The deepest policy of *Ahitophel* withers before the Prayer of *David*, 2 Sam. 15. 21. The greatest Army, a thousand thousand *Ethiopians* runs before *Asa's* Prayer, 2 Chron. 14. 11. &c.

3. Mantain Trust and Confidence in GOD as in the Text, God has promised much in behalf of *Zion*. Zech. 12. 2, 3. Behold I will make *Jerusalem* a cup of trembling unto all the people round about, when they shall be in the Siege against *Judah* and *Jerusalem*: And in that day will I make *Jerusalem* a burdensome Stone for all people, all that burden themselves with it, shall be cut in pieces, though all the people of the Earth be gathered together against it. Zech. 13. 2. Says the Lord of Hosts, I will cut off the names of the Idols out of the Land, and they shall no more be remembered, & also I will cause the Prophets and the unclean Spirit to pass out of the Land. *Mat* 5. 17. [Every Tongue that rises against *Zion* will be condemn.] he will break *Zion's* Enemies, has he not broken *Pharaoh*, *Saul*, *Haman*, *Herod*, the four Monarchies that made War with the Kingdom of *Christ*, *Dan* 2. 6. Although no Nation or particular Church hath a particular Promise, that they shall not be unchurched, yet we think *Brittain* and *Ireland* has a special Claim to *Christ*. *Psa* 2. 8. They are among the ends of the earth given to him for a possession, *Psa* 97. 1. They are among the Isles that are allowed to rejoyce, that the Lord Reigns, and more especially *Scotland*, no Church since the days of ancient *Israel* more solemnly engaged to GOD, and more favoured by him: For the Church universal *Christ* has past his word, the Gates of Hell shall not prevail against it, *Mat* 16. 18. What comfort is here, they who hate *Zion* shall be turned backward, *Psa* 129. 5. The Lord hath said it, and will perform it, he will work, and none shall let it; *Isa* 43. 30. They who hate him shall flee before him, *Psa* 68. 1. *Psa* 59. 7. Behold they belsh out with their Mouth, Swords are in their Lips, for who (say they) doth hear, *Psa* 35. 20. They imagine deceitful words against the quiet of the Land, *Psa* 64. 5. They encourage themselves in an evil matter, they commune of laying Snares privily, they say who shall see them, *Psa* 7. 14. They conceive mischief shall bring forth a Lie, *Psa* 102. 20. He will hear the groanings of his Prisoners, *Psa* 110. 2. He rules in the

midst of his Enemies. Numb. 23. 23. There is no Inchantments against *Jacob*, nor Divination against *Israel*.

4. Intertain Zeal tempered with prudence, Courage, Resolution, and be stedfast in Zions Concerns, be not ashamed of them, lay out your selves as you are called in your Sphere and Station: I am not for Mens streatching beyond their Sphere, but Philip. 1. 28. *Be in nothing terrified for Adversaries*, Ps. 27. 14. *Be of good Courage, and the Lord will strengthen thine heart.* 1 Cor. 13. 16. 'Stand fast, quite you like men, be strong, *Jude* 3. *Contend for the Faith*, Magistrats and Ministers especially should fear none but their Master, and nothing but Sin and Unfaithfulness, not the faces of men, *Acts* 17. 16. *Pauls* Spirit was stirred when he saw the City given to Idolatry, 'he would not give place for an hour, *Gal.* 2. 5. *Moses* 'would not quite a hoove. *Exod.* 10. 26. *Neb.* 4. 15, and 6. 11. 'Shall I not go forward and build the Walls, shall such a Man as I 'flee? *Moses* feared not the wrath of the King, *Heb.* 11. 27. *Dan.* 3. The three Children tempted to worship the graven Image, said, O *Nebuchadnezzar*, *we are not careful to answer thee in this matter, our God whom we serve is able to deliver us*, 2 Sam. 10. 12. *Joab* sayes, 'be of good Courage, let us play the Men for our People and the 'Citys of our God; How oft does the Lord cry hold fast, stand fast, be not fast and louse in his matters, be not beguiled (Apostacy faith one. wants not Buskings and trim Conceits) *Prov.* 10. 29. *The way of the Lord is strength to the upright*: The Apostles when discharged to preach in the Name of Jesus, resolved to obey God and not Man, and *Paul Acts* 20. and 21. said, he was not only ready to be bound, but to die at Jerusalem for the Name of Jesus. *Luther* being to go to a Council, where the Emperor was present about Matters of the Church, some [disswaded him, because Danger might occur: He answered, if there were as many Devils as there were Tyle on their Houses, I will go before the Emperor to Morrow, and declare the Truth.

There is great reason on Zions account to be Zealous and Courageous, GOD is on Zion's side, 'who is wise in heart and mighty in strength. *Job* 9. 4. and he is true and faithful, *Lam.* 3. 23. *Psl.* 46. 1. *a present help in trouble.* Would ye be Zealous and Constant

stant watch and lean not to your selves, nor to the Arm of Flesh, but to our great Lord and Master, *Rom. 11: 20, be not high minded but fear.* 1. *Cor. 10. 12, Let him that standeth take heed lest he fall.* It is the Lord [who keeps the Feet of his Saints.] 1 *Sam. 2. 9.* There were two in Queen Mary's time to suffer Martyrdoom, the one still fearing & complaining of himself, the other stoutly bragging, this man succumbed, the other endured the Flame.

5. Study Unity in the Lord, that is our strength. Division threatens ruine; ' If ye bite and devour one another, take heed that ye ' be not consumed one of another: *Gal. 5. 15.* It strengthens the hands of Enemies, weakens the hands of Friends, keep unitie and Love which is pleasant: Good *Nehemiah* when they were building the Walls, kept them in such Unity, that these who were building, built with one hand, and held a Weapon in the other, ready at the sound of the Trumpet. I charge you all Christians, especially Ministers, in the Name of the eternal GOD, that ye be not divided: If the Presbyterian Ministers of *Scotland* keep one, honest and wise, we need not fear all the Heights and Brags of Enemies: Wo will be to them that breaks the Fold and offends: *Mat. 18. 7.* It has been knave Ministers starting out at a side, that has been the wrack of the church of *Scotland* first and last: If ye be one, with one Heart and Tongue, and one Hand, the Lord shall be with you, and I hope we shall be one day together where Devils nor Men cannot trouble us: Union and Peace is so beautiful and conducive to Zions Wellfare, that wise men who discern time and judgement, would be very solicitous to preserve it, and (when Truth suffers not) will be very cautious and advised in all their Motions, that they may shun every thing, and vent nothing under whatsoever colour or pretence, that may give the least Umbrage to Zions Unfriends to suspect a Breach, which they long and wait for, and would make advantage of.

I would exhort you to hold fast that no man take your Crown;
 1. Adhere to the purity of Doctrine, the faithful Word as ye have been taught *Tit. 1. 9. the form of sound Words, 2 Tim. 1. 13. Prov. 23: buy the Truth and sell it not.* 2. Hold fast the purity and spirituality of Worship, that it be not polluted and you be deadened in
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the exercise of it, *John 4. 24.* 3. Hold fast the purity of the Sacraments, taking no corrupt Addition of Papistical Bastard Sacraments, every Addition is a Corruption, and in the Administration, we should stand for the purity of them, countenancing nothing that is defileing. *1 Cor. 11. 23.* 4. Stand fast to the purity of Government, for exactness and impartiality of Discipline, Churches have been commended or reprehended according to their strictness or looseness therein, *Revel. 2.*

I Judge my self concerned to insist sometime upon the Government of our Zion, my Reason is, because Enemies are now aloft with pretended hopes, That they rush with more insolence on irregular Courses and Motions than ever, which we hope the wisdom of the Government will crush, and could never be allowed in a well governed State, or a well constitute Church; They would creat Jealousies in the Minds of People, of the Queens Majesties intentions; but it is not our part to entertain them, having so oft repeated Assurances of Her Royal Resolution to maintain and preserve the present Presbyterian Church Government.

I. As to the Government of the Church, it is not a thing indifferent, a Punctilio, a Circumstance; nor is it at Mans Arbitriment; That is a great Mistake and a Reflection on Christ, as if he were an imperfect Head and Law-giver, and more unfaithful than *Moses Heb. 3. 6.* Is it a thing indifferent whether a Garden be fenced with a Stone-wall or Mud-wall? which of them best keeps out the wild Boar that would corrupt both Doctrine and Manners. It has been observed that Plant of Prelacy never took with our Soil, Prophanity and Errour following it always as a Shaddow. What a Flood-gate of Prophanity was opened at the Introduction of Prelacy is known and not shut to this day: For Errour it is known, That many of the Episcopal Clergie, and some, not of the meanest in esteem, were tainted with *Arminianism* is well known; There was in anno 1674 one Mr. *Urquhart* who was incumbent at the Kirk of *Cromarty*, sent from his Charge to attend the Breeding of his Patrons Son here (ye may judge what a wholesome Tutor and Governour he was) chosen out to essay the affronting of the Primar of *Edinburgh* a Learned Man and sound in Doctrine, who had often

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severely reflected on *Arminians*, and other erroneous persons; this impudent Youth undertakes it to preach in his pulpit; The *Primar* his Collegue told him, there was one to preach for him, he desired he might preach that Forenoon, many hearing of it went to that Kirk, where he vented very gross and erroneous Doctrine bordering with Blasphemy, many could endure to hear him no more, and went out of the Church; The *Primar* in the Afternoon refused him smartly from his own Text, and shewed how unworthy he was to mount a pulpit who could not define Faith; In stead of a Reprimand, he was carressed: few knows what his Exit was.

The Government of the Church is not a Light Matter; It is an Ordinance of God, a part of the Word, and concerns the Royal Diadem of Christ. The Question is if Christ have a Kingdom of His own distinct from the Kingdoms of this World? If He shall have his own Laws, Office-bearers, Courts and Censures according to his Will in his Word? Or if all be left to these in the Civil Government to appoint what Laws and Courts they please in His House. So it is a point about His Kingdom, a Doctrine worth the suffering for, and many has suffered for; Christ avowed it before *Pontius Pilate*, That he had a Kingdom in the World, tho' not of the World, he was a Martyr for it, it was his Dittay on the Cross, **JESUS OF NAZARETH KING OF THE JEWS**: The Government is so of Divine Right, that we can make no Composition with Men about it: Christ has not left the carving of Church Matters to be subject to the suffrage of Men; We hold Plurality and Universality no sound note of the Church. If matters of Religion were subject to the suffrage of Men, then the Religion of *Europe* should be Popery, and the Religion of the whole World Paganism and Heathenism, and true Religion should be voted out of the World. The Affairs of Christs Kingdom must not be moulded by carnal policy, of which (*Livy*) says well, Carnal policies are in their Contrivement pleasant, in their Management difficult, in their issue sad to them that use them, and will leave them with that sad Lamentation of that great politician *Tully*, whose policy had kepted him in place and Honour in time of several Emperours; yet at his end cryed out, *O me miserum & nunquam beatum*, miserable I

and never happy : Its a wicked Maxim that all the Laws and things of God should be subject to Reasons of State ; who yield to what may injure Christs interests, may be brought to the Fools Repentance, *non putaram*, I never thought it would come to this.

2. The Scripture holds out a distinction between Ecclesiastical and civil power. 2 Chron. 19. 11. *Jehoshaphat* says : ' Behold *Amariah* the chief Priest is over you in all matters of the Lord : and *Zebadiah* the Son of *Ismael*, the Ruler of the house of *Judah* for all the Kings matters : Also the *Levites* shall be Officers before you ; deal courageously and the Lord shall be with the good. Christ condemns Church-men, usurping the Civil power, and forbids them to meddle in Civil things, which we may understand from *Luke* 12 : 13 : 14. I hope we shall not be found faulty herein : He also condemns States-men usurping Church power : *Saul* and *Uzziah* smarted for their meddling, tho' the Civil Magistrat has no power of dispensing of Sacraments, and of the Keyes : yet he hath authority, and it is his Duty to take care, that Unity and Peace be preserved in the Church, and the Truth of God kept pure and intire : that all Blasphemies and Heresies be suppress'd (he being *custos utriusque tabule*) that all corruptions and abuses in Worship and Discipline be prevented and reformed : all Ordinances of God duly settled, administrat and observed : For better effectuating whereof, he hath power to call Synods, to be present at them, to provide that whatever is transacted in them be according to the Word of God. If a Church-judicatory should conclude a point of injustice, the Magistrates may give reasons to the contrary, and order the resuming of the matter, and taking it to second thoughts to rescind their own Act. Yea, if a Church were corrupted, Judicatories and all wrong, that they would do nothing : In that case he may lay such Judicatories aside, and reform by his own power, as did *Jesiah* 2 Kings 23 : and others : but these extraordinary cases are not to be made ordinary Rules. Christ will not deny *Cesar* his due, nor will Christ want his own, nor endure the pairing of the Priviledges of his Church, nor the straining her in the use of her power, which blessed be God is given in Scripture, and was exercised three hundred years before there was a Christian Magistrat to own her :

And

And which power Church-Officers must use when Magistrats are Enemies, tho' they should offend, and may use when Magistrats are Friends and will not offend: It's true there is reason to acquaint them with such occasions. We grant God has given Magistrats a cumulative power to help the Church, but not a privative power to hurt the Church and deprive her of her due: Kings and Queens should be nursing Fathers and Mothers to encourage, not step-Fathers and step-Mothers to dwang the Church. We also acknowledge, God has given them a punishing Coercive power, by which we affirm contrair to Papists, (1.) That all the persons of Church-men and their Goods are lyable to the Civil Magistrat in things Civil. *Rom. 13. 1.* (2.) If a Church-man should commit a Civil Crime, the Magistrat by his own power may punish him, as *Solomon did Abiathar*: By this power also, Magistrats may and ought to urge the observing of Church-Laws, and punish Contemners.

3. The Government that we own, Christ the alone King and head of his Church, hath left a schem and form of it, for punishing Scandals, inflicting Church-Censures and making Church-Canons, and has not left it in the Arbitriment of men, to alter or come & go on it, no mans will being the standard of it: *Moses* might not alter a pin from the pattern shewed in the Mount, *Exod. 25: 9*: The least pin of the ark of the Testimony is set down, and has its own name, the Snuffers, the Candlesticks: &c. In the old Testament there was a Church Government distinct from that of the State: the same reasons abide for one in the New T. the end of Church Government is spiritual, the perfecting of Saints, and edifying the body of Christ: *Eph. 4. 12*. For circumstances of Government, General Rules managed with prudence are sufficient: For substantial the Scripture is clear which none can alter. There be these five expressly set down. (1.) Church-Officers as ye have them distinguished, PASTORS, TEACHERS, ELDERS and DEACONS, *Eph. 4. 11. 1 Thess. 5. 12. 1 Tim. 5. 17. Acts 6. &c.* And not a Lord-Prelate mentioned among them all. (2.) Church-Courts and Judicatories, *Matth. 18: 16: 18. Tell the Church*, the Apostles were Members of it, it was no Civil-Court. (3.) Subordination of lesser Judicatories to greater, *Acts 15*. They came from *Antioch* to a

more General Council at *Jerusalem*, for decision of a matter. (4.) We have the order of procedure in relation to censure, *Math. 18. 16. &c. First*, Private admonition, then more publick censure. (5.) The natural kind of these censures, which is not bodily, as taking away the life or Goods, but spiritual as admonition, reproof, &c. Now there is a charge given to observe all these things inviolable, until Christs second coming: *1 Tim. 5. 21. 1 Tim. 6. 14.* We must say that *Scots* Soil could never agree with *Brelatick* or *Erastian* Domination. This Government was owned by Ambassadors from most of the reformed Churches of *Europe* at the Synod of *Dort*, and subscribed by them all save two, and was solemnly sworn to by persons of all ranks in this Nation above an hundred years ago, and is most adapted to the ends of an established Ministry, to edify Souls, to advance piety and virtue, and guard against vice and error. *Eph. 4. 11. 12.* And keeps Ordinances best from pollution, and the Church from infection.

4. This Government instituted by Christ, we received with Christianity itself, and in a special manner with our first Reformation from antichristian Darknes. It was inlaid, in our Reformation, as is evident from Acts of Parliament, Books of Discipline, and the Acts of all our Church Assemblies, and the whole administration of our Ecclesiastical Affairs, under which so many Abuses both in Church and State were happily removed, and so much of the purity and plenty of Gospel Ordinances with most wonderful success established. Of this Government one says well, Here is a superiority without tyranny, no Minister has a Monarchical Jurisdiction over his own Flock, far less over other Pastors or Congregations; Here is parity without confusion or disorder, for the Pastors are in order before the Elders, the Elders before the Deacons; Every particular Church subordinat to the presbytrie, that to the Synod, and the Synod to the General Assembly; one Pastor may have priority of esteem before another for Age, Zeal, Gifts, and good deservings of the Church, each honouring him whom God hath honoured, and as he bears the Image of God, which was to be seen among the Apostles themselves; but none hath preheminencie of Title, power or Jurisdiction over others; there being no disparity of power among

among Ministers by Christs grant of power to them no man can make this disparity by setting one over the rest, neither can they devolve their power on one of themselves : For Christ hath given no such warrand to men to dispose of his Ordinances as they see fit, and this power being delegat by him to them, they cannot so commit it to another to exercise it for them, as to deprive themselves of it. Also it not being a licence only, but a Trust, of which they must give account, they must perform the work by themselves as they will be answerable.

I shall adduce some Testimonies for the Church of Scotland, which ye will find in a little Book; Intituled, *The Government and Order of the Church of Scotland*, Printed in *Edinburgh* in anno 1641, and re-printed there, by the Society of Stationers, for *George Mossman* in anno 1690. I wish every Minister in Scotland had one of them, It was done by the pains of a generous *English Gentleman*, who was very inquisitive into the Order and Constitution of our Church, who tells he was strongly drawn to the likeing of this Church, by the Testimonies given to the Reformation thereof by some most famous Witnesses which he relates, (and which I shall give a faithful and more full Account of (because some question the few instances I delivered,) The first is, of that worthy *Scottish Martyr Mr. George Wishart*. [This Realm shall be illuminated with the Light of Christs Gospel, as clearly as ever was a Realm since the days of the Apostles. The House of GOD shall be builded in it, yea it shall not lack (whatsoever the Enemy imagine to the contrary) the very Top-stone; the glory of GOD shall evidently appear, and shall once triumph in despite of Satan : But alas, if the People shall be after unthankful, then fearful and terrible shall the Plagues be that after shall follow. *Hist. of the Church of Scotland*, pag. 108.]

A Second of *Beza*, after he had visite Scotland, writing to *John Knox*, *Epist. 79*. [This is a great gift of GOD, that you have brought into Scotland together, pure Religion and good Order, which is the Bond to hold fast the Doctrine. I heartily pray and beseech for Gods sake, hold fast these two together, so that you may remember that if one be lost, the other cannot long remain. As Bishops

brought furth Popery, so false Bishops the Relicks of Popery shall bring into the World *Epicurism*. Whosoever would have the Church safe, let them beware of this Pest. And seeing you have timely dispatched it in *Scotland* I beseech you never admit it again, albeit it flatter with shew of the preservation of Unity, which hath deceived many of the best of the Ancients]

A 3^d. Is of the Body of the Confession of Faith, pag. 6. [It is the rare priviledge of the Church of *Scotland* before many, in which respect her Name is famous, even among Strangers, that about the space of fifty four years without Schism, let be Heresie, she hath kept and holden fast Unity, with purity of Doctrine. The greatest help of this Unity through the mercy of GOD, was, that with the Doctrine, the discipline of Christ and the Apostles, as it is prescribed in the word of God, was by little and little together received. and according to that Discipline so near as might be, the whole Government of the Church is disposed, by this means all the Seeds of Schisms and Errors, so soon as they begin to bud, and shew themselves in the very breeding and birth, were smothered and rooted out. The Lord God out of his infinit Goodness grant unto the Kings most gracious Majesty, to all the Rulers of the Church, to the powers that are the Nurfers of the Church: that according to the Word of God, they may keep perpetually that Unity and purity of Doctrine.

4. Is that of King *James* the sixth, (*Basil. Dor. to the Reader*) The Religion professed in this Countrey, wherein I was brought up, and ever made profession of, and wishes my Son ever to continue in the same, as the only true Form of Gods Worship, &c. I do equally love, and honour the Learned and grave Men of either of these Opinions, that like better of the single Form of Policy in our Church, than of the many Ceremonies of the Church of *England* &c I exhort my Son to be beneficial to the good men of the Ministry, praising God that there is presently a sufficient Number of good Men of them in this Kingdom, and yet are they all known to be against the form of the *English Church*.] And in the Assembly 1590: His Majesty praised God, *For that he was born to be a King in the sincerest Church in the World, where Religion was most soundly and sincerely professed.* (Before his Majesty went to *England*

England, It has been oft heard what was his Verdict of the *English Service*. As also when he was settled in *England*, what was his Answer to the Bishop of *Bath*, when he enquired how it came to pass, that there were not Errors and Heresies in the Church of *Scotland* wherewith their Church was plagued: He said, the Order and Government of that Church, was such as guarded against all these, for so soon as any Error appeared, the Kirk-session took notice of it, if it was too hard for them, it came to the presbytery, and from that to the Synod, and at last to the General Assembly, and nothing could escape them.)

5. *Brightman*, our own Countrey-man joyneth the Churches of *Helvetia, Swevia, Geneva, France, Holland* and *Scotland*, all together into one Church, for the Counter-pain of the Church of *Philadelphia*. [Because faith he, they almost live by one and the same Laws and manner of Government, as touching any matter of moment; neither doth the distance of place break off that Society, which the conjoyning of mind and Good-will coupleth together.] Having thus joyned them into one Church, he subjoyneth concerning it. [Loath would I be to proveck any man to envy, or to grieve him with my words; yet this I must say, there is no place where the Doctrine soundeth more purely, the worship of God is exercised more uncorruptly; where more faithful Diligence of the Pastors doth flourish, or more free and willing obedience is given by the people, nor yet where there is greater reverencing of the whole Religion among all Orders: And afterwards saith, neither doth it only keep the Doctrine of Salvation free from corruption: but it doth also both deliver in writing, and the exercise in practice that sincere manner of Government, whereby men are made partakers of Salvation: This in his Commentary on the *Revel. C. 3: v. 7:*]

6. To these may be added, what upon the one hand is said by these of the separation in their first Petition to *K. James*, insert in their Apologie to the Doctors of *Oxford*: [We are willing and ready to subscribe to these grounds of Religion published in the confession of Faith made by the Church of *Scotland*, hoping in the unity of the same faith to be saved by Jesus Christ, being also like minded for, and with other reformed Churches in points of greatest moment.]

And

And upon the other hand, that the meeting of Ministers for interpreting Scripture, like unto their presbyteries were allowed by ARUNDEL, HUTTON and MATTHEW, three Arch-Bishops in England, and proved very profitable in the Northern parts for increase of Knowledge both in Ministers and people.

But all these (saith that Gentle-man) and the like Testimonies were to me but like the saying of the Woman of *Samaria* to her Countrey-men, till I did more fully understand the constitution and order of that Church; then did I believe, not because of their Testimonies, but because I did see and know, and from that which I have seen and do now know. [When I have walked and gone round about that Church, when I have told the Towers thereof; marked well her Bulwarks, and considered her Palaces,] I may without offence affirm three things: [(1.) That God hath not dealt so with every Nation,] If envy would permit, I might say, any Nation, as he hath dealt with them, whereof no cause can be given but his own good pleasure. He sheweth mercy, and maketh the Sun to shine on whom and where he will, and of him, and through him, and for him are all things.

2. It is no wonder tho that Nation stand to the defence of their Reformation: Had the Lord been pleased to bless us with the like at the time of our Reformation, we would not have been so unwise as to make exchange of it with prelacy, we would have forsaken all things rather than to have forsaken it. Its more strange that any should have been found amongst them at any time, to speak or do against their own Church. For saith *Cicero*, *Offic. l. 1.* [But after you have with your reason and mind, made a general survey of all Societies, there is none more grave, more dear, than that which each one of us hath with his Countrey: parents are dear, Children, Friends, Familiars are dear: But our Native-Countrey alone taketh all these within their compass: for which what good man will doubt to dy, could his death serve her for good, So much the more detestable is their barbarity, who hath with all kind of wickedness rent asunder their native Countrey, and both are and have been exercised in overturning her from the very foundation.] If a Patriot speak so of his Countrey, a Citizen so of his

his Republick, what should the Christian, Born, Baptized and Bred in *Scotland* think and say, if he have been born there, not only to this mortal, but to that immortal and everlasting Life. No Children on Earth have better Reason to say, *we are not ashamed of our Mother*, and it were to be wished that the saying were reciprocally true.

3. Having the Pattern of all the reformed Churches before us, and this Example so near unto us, what need we to stand amazed, as not knowing what to choose? To abide that which we have been, is neither profitable nor possible; to conjoyn the two in one, is but the mixture of Iron and Clay, and must needs make the Distemper greater; It were well for us (and no other thing well for us can I see) that laying aside our high conceit of our selves, and the low esteem of other reformed Churches, we would resolve to follow them as they follow Christ, and not to despise the Government of Christ, because they seem but to be Mole-hills: But to conform to them because they are conformed to Christ, *and to the Pattern shewed in the Mount*. What Reciprocation of giving and receiving in matters of Religion, hath been between this and the *Scottish* Nation, may be known by the words of Beda, but speaking according to his own *Idiom* according to the grounds of Popery, *Ecclesiast: Gentis Angl: L. 5. C. 23.* not long after the Monks of the *Scottish* Nation who lived in the Island *Hij*, with the Monasteries under their power, were brought into the rite of observing Easter and of shaven Crowns, the Lord bringing it so to pass (*he should have ascribed it unto another Spirit*) which certainly was done by the marvelous Dispensation of Divine Mercy, because that Nation who had the Science of Divine Knowledge, did willingly and without envy communicate the same to the people of *England*; that the same Nation afterwards

should by the N. of the *English* attain unto the perfect Rule of living in these things which they had not before.

I did not intend to have enlarged so much on what that worthy Gentleman relates, but that I know it may be profitable to these that are unprejudiced, and the Book is in few Folks hands.

I shall now but add two Testimonies (among many of our own Countreymen) 1. That of *David Ferguson* who was an Actor, and saw all the progress of the Reformation of this Kirk; And albeit he was not graduat in a Colledge, yet God so wrought with him, that being placed in a very idolatrous and superstitious part of the Countrey to be their Minister, by the power of Gods Word, which he preached both with boldness and holiness, he brought that people to a very good Order, Knowledge of the Truth, and Obedience to the Discipline of the Kirk, he compared the erecting of Bishops in this Kirk to that *Trojan Horse* for when it was asked of him what his Opinion was of giving Kirk men vote in Parliament, seing it would vindicate the Kirk from Contempt and Poverty, and so that would be a great benefit to Presbytery, he answered, I grant indeed it was a fair Horse that came in to *Troy*, but there was (his own Words) meikle blathery in his Belly which the *Trojans* saw not.

The 2d Is that of Mr. *Robert Rollock* a faithful Servant of God, a very Learned, Holy, Modest Man, Principal of *Edinburgh* Colledge, evidently declares, in that worthy Commentary upon the *Ephesians*, highly commended by the most famous Theologues in this part of the World, That the Estate of Bishops as they are Lords over their Brethren, are to be condemned. And from *Cap. 4. v. 11.* he proves Pastors and Bishops to be all one.

5. I return to a fifth Consideration concerning our Government of the Church which continued a considerable time : At first

first there were Super-intendents, who had a power of Inspection delegate from the Church, only used in case of necessity to take care of the Affairs of Religion, and to oversee those that could do little more than read the Word publicly; there being few qualified men to supply Churches; but that is no War-rand for bringing qualified Ministers under that subjection in a consi-
 stitute Church, where there are a competent number of Ministers, tho these had no Superior Order to that of common Presbyters, yet being found to assume too much, were laid aside, as neither necessary nor convenient. 2. Then were imposed the *Tulchan* or meer nominal Bishops, who by simoniacal Contracts allowed the great men to enjoy the Revenues of the Church, they having something more than ordinary power and allowance, they being found intollerable were sent a packing. 3. Then another sort who were to sit in Parliament to take care of the Affairs of the Church, being found Tools to overturn Church and State, were also cashiered. 4. Then were urged constant Moderators, with Oaths and Asseverations that they had no design to bring in the *English Prelacy*, these were found highly inconvenient, and by all means to be shuned, as incroaching upon the Churches power, and fatal & constant Examples in the first and latter Ages of the Church, together with the Inclinations of men to Usurpation, shewed that, to have so violent a Tendency to Lordly Prelacy (rarely it fails of that bad effect) these were to pave the way to the first Edition of Protestant Lord Bishops, and what advances they made, to make us Slaves and Papists was known.

The Bishop of Sarum our Countrey-man, gives account in his *Memoirs of the House of Hamilton*, where he tells how they came in disgust in *Scotland* (beside that then they were among the first that burdened the Countrey with Taxes) 1. *Salisbury*, *Scotland* had drunk in a deep prejudice against every thing

that favoured of Popery, which the Bishops judged was too high, therefore endeavoured in Sermons and Discourses to lessen the Prejudice, and mollifie the Opinion of Papists. (2.) They and their Adherents, did openly and Zealously defend *Arminian* Tenets, and undertook to beat down the Opinion of the Morality of the Sabbath, and expressed by their Practice the neglect of that Day, and declared their Zeal for the Liturgy and *English* Ceremonies. (3.) The Nobility were offended, that the Kings favours were distribute by their Recommendation, they were on all Affairs, Lords of Council and Exchequer, and Arch-bishop *Spotswood* made Chancellor, and another fair for Lord Thesaurer. (4.) High Pretensions to Tythes and Impropriations, to get the state of Abbots with all their Revenues and Power restored to the Church, and to have half of the Judges, Church-men. 5. They were hateful to the Ministry, for their unsupportable Pride, and Simoniackal Pactions with their Servants, and exacting new Oaths to obey the Articles of *Perth*, and to submit to the Liturgy and Canons, making Inroads on Ministers Jurisdictions, and were most rigorous to the best, leaving their Diocesses to wait on Court and Council. 6. It hightned all, their advising the King to introduce Innovations by his own Authority. 7. A Liturgy drawn for *Scotland* more invidious and less satisfactory than the *English*, with a Book of Canons differing from the Constitutions of this Church. 8. They were not satisfied with the general high Commission Court, they produced Warrands from the King for setting up such Commissions in their Diocess, in which by persons, all of their own Nomination, they might punish Offenders. Thus makes he their Charge heavy ; But there were many Papers, Petitions and Declarations in *Scotland* that made it far heavier : They overturned all the Power the Law placed in Presbyteries Synods and General Assemblies; invaded the Constitution of all these Judicatories, took away the freedom

dom of Vote and Debate, taking to themselves a negative Vote and choosing constant Moderators to their Humour, packed the General Assemblies and Synods on occasion, with such as had no legal Commission to be Members, but were summoned by the King *ad libitum* to serve a turn, and then commanded Obedience to their illegal Canons by Proclamation, and if any of whatsoever quality found fault with this Arbitrary Way, they were exposed to the Fury of the High Commission Court.

6: What can our late Bishops say, having surrendered the *Jus Divinum* of Prelacy with their own consent in an Act of Parliament, and taken them to *Jus Regale*; Nor can they pretend that Episcopacy was continued in our Church at the Reformation: Why then were the former Bishops sent to England to receive Ordination? Why did Bishop Andrews question the validity of their Ordination as Presbyters? This overturns Dr. Morro's Libel, called *The fundamental Charter of Presbytery examined* (who appeared as if he would give a Defiance to the Armies of Israel,) but the Reverend and Learned Principals Rule and Forrester have turned the Enemy in the Gate, and made him return ashamed; And it is observable, that Mr. Jameson a blind Man, who in the Worlds account, might be thought a Stripling in comparison of that great Champion, yet hath he smartly refuted him, and gone near to cut off Goliaths Head with Goliaths Sword:

7. Our Government being interwoven with our Reformation, Episcopacy (in our Revolution Establishment, abolished and declared in the Claim of Right to be an unsupportable Burden and Grievance to this Nation) cannot be easily yielded to.

What shall I say, it would consume time, to reckon up so much as the kind of Sufferings we have been trysted with on that Account: Some of all degrees, and some of the best Quality

shared deeply in suffering, even unto Blood, Banishment, Confinement and Imprisonment; and Ministers among others. All the Ministers of *Edinburgh* save one (who had little cause to boast of any outward Advantage by Conformity) summarily warned by the States to remove from their Charges without Citation or Accusation, and by the dash of one Act a little after, about three hundred Ministers removed from their Congregations, without Citation or Accusation. (I hard some Ministers publicly confess their Sin in so easily parting with their Charges) What shall I say of the Sufferings before, and in the year 1666. a few pages in that once forbidden Book *Nephtali*, would far surmount all the Accounts of other Mens suffering, what vast Sums of Money exacted, pillaging of Houses, preferring their Dogsto the Children of the Family, in sharing in the Provisions of the House, besides unheard of Barbarities, Mockings and threatnings when the People went about the worship of God, &c. and the shedding of the Blood of many; and since that time, what intercommuning of hundreds, denying them the use of things useful and comfortable, some of whom were strangely circumstantiat; I knew the blind, the imprisoned intercommuned, who could not move for their own relief, the Wife intercommuned, that her Husband by that Law might not help her, cruel Imprisonment in unwholsome Prisons, Ministers, and others, some several Months, some several years, two, three, five, seven, some eleven years in Prison, which usage occasioned the death of many, not a few Ministers and others dying in their Prisons, for whom no intreaties could prevail for getting them out of Prison, where they might have been better attended, many shut up in close Prisons and no cause made known, and one aged Minister among the rest, above twenty Weeks shut up, for thirteen Weeks whereof, his nearest Relations were not admitted to see his face, nor so much as to

speak

speak to him through the *Lock* of the Door, tho he was in great indisposition, none allowed to do him any service, and to this day the cause never signified; What *Fineings*, *Confinings*, *Forefaultures*, *Banishments*, and unheard of *Tortures*? and some of these multiplied upon one Person, and men without *Bowels* beholding them tormented; What killing in cold blood without tryal for not answering Questions off hand, and men and Women execute meerly for their opinion, who were no *Idolaters*, nor abettors of *Idolatry*; some after Sentence, not getting leave to draw their breath before execution, what barbarous beating of Drums at Scaffolds? What hunting of Ministers and others like Partridges in the Mountains night and day, lying whole nights Summer and Winter in Woods and open Fields? What violent driving of Families from their Houses; driving and selling of their Goods and Cattel, laying many Families waste, violent intruding, possessing their Houses, Lands and Goods without any sentence of Law, (there be hundreds of unquestionable Witnesses of all these things) what cruel urging the Consciences of People, Men and Women (who had but a free Cottage) with a Bond to give such and such Ministers and others, not so much as a nights Lodging, or a Meal of Meat, which appeared to be heavy upon the Consciences of many, (overtaken with a temptation) that when awakened they had no rest till they made publick confession before Congregations of People; I knew a Minister speak to above 80 of them, who with grief and tears confessed their guilt before the People. At one meeting 39 Men and Women (not above two known to the Minister before) resolving their Appearance, rose up in all Quarters, crying *guilty, guilty*; what exorbitant exactions, and vast Sums, before some Noblemen and Gentlemens Families could be relieved by any access to their own Estates? *not to speak of the barbarous highland host*, nor
 of

of that violent pressing of the Oath of the Test (a perplexed Oath) on many, even beyond Law, to the pressing of their Consciences, and what pitiful consequences followed on it ? Among the rest, the cutting off one of the greatest men of our Israel, the late Noble Earl of *Argyle*. What Volumes beyond *Fox's* monuments might be written, (more suffering death under our Prelacy, than in *Queen Mary's* days) There is but one instance, that were it meet to relate the circumstances thereof, (which I knew from a Minister and another Person of credit, both shareing in that deep Distress, would make hearts that were not rocks to rent) a number in Prison taken from *Dumfries*, some Weak, Sick, and Aged, some Women with Child, some Cripple, and many others taken up by the Way out of other Prisons, and prick'd up like Beasts, beside other hard Usages in their Journey, to the Castle of *Dunnotar*, where about 168 men and Women were thrust into one Vault ; and considering the necessities of nature, having scarcely room to stand ; what case they were in for some days judge ye : Yea, at their Entry, when scorched with thirst, denyed Water by the Souldiers without Money. Many hardships they endured, that it cost some of them their Lives, and after a long times distress, they were driven back to *Lothian* all save two or three, tied and flightered like Thieves, and about 80 of them sent to *America*. We have heard the noise of some, abusively called the Clergy, talking of their hard usage and sufferings in Pamphlets, with attestations justly jealous ; It is strange, without a blush some of them have likened their Flea-bite sufferings (in comparison of ours) to the dragooning in *France*. It were easy to prove, (besides that the Deprivation of Presbyterian Ministers has been double the time of theirs) that four or five Presbyterian Ministers sufferings in a few Months, surpassed what a hundred of them has met with these fourteen years ; there was never a price set upon

pon any of them, (as there has been great Sums offered for apprehending Presbyterian Ministers and some others) for all their misdemeanors.

These sufferings of ours were to support and pave the Way to Prelacy, and make its introduction the more easy; Prelatists had a deep share in these things, instigating, delating and informing: An ear Witness told me he heard one preach at *Jedburgh*, at a Circuit Court, pressing the Lords of Justiciary to dye their scarlet Robes in the Phanaticks scarlet Blood: there may be some here who heard it; O cruel Disposition! Far be it from us to entertain thoughts of such Barbarities, Inhumanities, and *Antichristian* usages as we have been treated with, or to urge the making, or Execution of such severe Laws. It is known we have had more charity and compassion, and readiness to supply some of them. Were not these sufferings also to pave the Way to Popery, that made great advances in *Scotland*, some apostatizing for pensions, some devoting their Children to be bred at the Popish School in the *Abbey*, and two Curats turned Papists, *Dalglish* and *Rue*.

8. It may easily appear, Prelacy can never be introduced in *Scotland* without Blood, nor continued without Tyranny and oppression, which provokes to Confusion and Disorder, then there behoved to be standing Forces, which is inconsistent with the liberty of the People and freedom of Trade. Is there any so fond of Prelacy, as to wish that woful day, Scaffolds and Streets running with Blood, Prisons filled with Ministers and Professors, and all these tragical actions reacted? I might term them *Sons of mischief* Ezek. 11. 2. who might expect the curse intailed upon the Re-builders of *Jericho*, and come to rue it out of time, when the eye-strings are breaking, and the wrath of God lipping in over their Souls, if they would venture their Souls on it, we might venture suffering.

9. What Losses, Affronts and Sufferings, have some of several ranks and Stations, endured in their persons and posterities, who were Contrivers, Abettors and Favourites of Prelacy. I could give remarkable instances of old and of late in my own Observation, & could give Name and Surname, with the Characters and Qualities of persons, which I forbear: nor will I reflect where the hand of Man was seen, but the immediat hand of God, by signal Evidences in their Death, Horrour, and Storms of Conscience for going over the belly of Conscience, some at their Death calling for these whom they despised and persecute in their Life, refusing others; some who complied for a Livelyhood brought to Poverty and Beggery.

Why does others venture to try that Foord, and rush on that Rock on which these split? *Dan. 5.* *Belshazzar* having his Conscience awakened by the Hand-writing on the Plaister of the Wall, the Kings Countenance was changed, and his thoughts troubled him, so that the Joynts of his Loins loused, and his Knees smote one against another, the thousand Lords who were about him could not make him smile, he called for the Astrologers and Sooth-sayers, &c. they could not resolve him till *Daniel* came and told him of his Fathers Pranks and Punishment, and said, O *Belshazzar*, thou hast not humbled thine Hearr, tho' thou knewest all this. I can give no better Answer than that relating to *Hophni* and *Phineas*, *1 Sam. 2. 25.* They hearkned not to their Fathers Admonition, because the Lord would slay them; The Heathens used to say, whom the gods would destroy these they demented. I warn and charge you all that hears me, on your perril mint not to meddle with edge Tools, least you kick against the Pricks, as is said of these presumptuous who took God for their Party, *They run on his neck, and on the thick bosse of his Bucklers, hardening their Hearts to their Destruction.*

10. I will not meddle with the Neighbour Nation, seing they are pleased with their Government as an easie Yock, we are bound to pray they may mannage it to the suppressing of Vice and Immoralities, and rooting out Heresies and Errors, which like a Gangering spreads and eats out the Bowels of Truth: Nor will I answer Pamphlets stuffed with scurrillous Reflections, nor impure these to the Sober and Judicious: I wish from my Heart there were such an Union as might tend to the Advantage of both Nations, without giving the Ark of God a wrong touch and that they neither designed nor urged as Terms of Union, conformity of our Church Government to theirs, which I hope shall never be yielded to; but if the Government of our Church were not secured, I could venture to prophesie there shall not be a Blessing in it, and who would sacrifice this Government to secular Interests, would find a Worm at the root of their Gourd.

11. I mind not by way of Retalliation, to the false calumnious Tales of some foul-mouthed Prelatists among us, to raick in the Ashes and Puddle of the Debauches of Men of that Gang, which could be proven (it was an old saying, *Si ille didicit male dicere & ego contemnere*, if he has taught his Tongue to speak ill, I have learned to despise it) nor will I reflect on these who are known to be quiet and sober, essaying by honest means to live: But some imploy themselves in what is of dangerous Consequence, baptizing Children irregularly, and Children of scandalous Persons, without regard to removing of the Scandal, marrying persons clandestinely, without knowledge or consent of Parents, marrying some within forbidden Degrees, and some whose former Bands of Marriage were not dissolved, antidating Testimonials, straining their Conscience (if any pulse of it remain) to give Testimonials for their sobriety, Christian Life, and freedom from Scandals, to such

whose Scandal was obvious to these that will not shut their Eyes, some confessed they never saw the person that married them before that instant of their Marriage, they may this way marry the Father and Daughter, and who are secure of their Children? yea some deposed for gross Immoralities, Contumacy, and supine negligence, continue to officiat, which breeds Confusion, these things can be instructed.

12. Some of them of late *January 30.* vented themselves, (in what is not worth the noticing, as having any weight, but for Reprimand) in louse ill-buckled Discourses, groundless Calumnies and unnatural Reflections. on their native Land, in what has been refuted above ~~many~~ years ago, and a few Sabbaths since, by a Learned and revernd Minister in *Edinburgh*; It's known Presbyterians suffered, appearing and protesting against that Murder of *C. the 1.* And the Lord *Holle's* in his Memoirs vindicats *Scotland*, having spoken much to the advantage of the *Scots*, addpage 68. Here then the very mouth of Iniquity was stopd, Malice it self had nothing to say to give the least blemish to the faithfulness and reality of the Kingdom of *Scotland*. I judge these men have made few Proselytes by their Discourses, but rather cool'd the Respects of the sober and judicious who seemed their Favourites. But there is one Note I cannot forbear to Mark (which Hearers cannot refuse tho they think words are altered in the Print) he speaks of a Sett of Men in both Kingdoms, especially Teachers and Leaders that spent their Religion another way, than in Explaining, Confirming and applying that Doctrine of our *Saviour* and *Apostles*, who plainly asserted the right of Sovereign Princes, looking on the Duty of Respect and Obedience to Superiors, but as a poor, privat, moral Virtue; For they filled the Peoples Heads with Air and Words, and possessed their Fancies with Dreams and Visions, and bestowed their Lungs, and most part of their Pul-
pit

pet Sweat in making a Noise, & no more, about Faith, attendance upon Ordinances, Communion with God, & as they managed the matter with some mysterious Jargon, & romantick Stories: (What smel of *Atheism* is here I leave you to judge:) We avow the preaching and pressing of Faith, and attendance on Ordinances as absolutely necessary in order to Communion with God, which is the Heaven upon Earth. We preach and press Morality, but we read of some that pressed *Circumcision and kept not the Law*, Gal. 6. 13. Compare their Hearers with ours in Morality, they vwill be at a loss, but Morality vwithout Piety and Faith, may vwell make a good Neighbour, it vwill never make a good Christian, it's but like *Flóvverson* a dead Corps. An ill principled moral Man, vwould prove the cruellest Persecuter, as these of the Heathen Emperors, most commended for Morality vvere. We preach and press Loyalty and Obedience to these in Authority supream and subordinate, *That who fear God are obliged to honour them*, 1 Pet. 2. 13, 17. And vwho have most of the fear of God, vwill be most Loyal and fixed Friends to Authority; and who deny due respects to them, are neither obedient to Christs Command, nor conform to his Example, who bids give *Cesar* what is *Cesars*, and wrought a Miracle to pay his Tribute, but this man is so high in his flight for Loyalty, that we judge vwould relish with none but these of the Complexion of that Tirrant of *France*: A few days ago there came to my Hand a sermon preached before the House of Commons on the like occasion not long ago, compare his with that of our Countrey-mans, and ye will find him more sober, solid, more orthodox, and his *Doctrin*e more conform to that of Christs and his Apostles, and more becoming the Pulpit, and more Matter in fewer words by far, than the other, who darkens Wisdom with a multitude of bombastick Words, *Job* 38. 2. I think fit to give you a Note of that Sermon, *God forbid*, saith

he, That this day of solemn Humiliation should be made use of to flatter Princes with Notions of Arbitrary Power, by drawing any conclusions from the ancient Government of Gods peculiar People, which may collour over modern Tirrany. God forbid that the Roman Imperial Power in the hands of Claudius or Nero, should be owned as Gods Ministry, under which the Apostles of Christ suffered Martyrdome, to intertaine People with the melancholy Thoughts of Fetters and Chains, which when laid upon them by ill Princes, yet they must not endeavour to remove, under Penalty of eternal damnation, tends only to exasperat humane nature, and make way to such another day as we are now celebrating, which may divine goodness for ever prevent. God forbid this day should be made use of to continue heats and animosities amongst us, which ought long since to have been buried in Oblivion; especially when the tragical scene of this day was not the act of the whole Nation; few Spectators of it, scarce any Actors in it are now remaining; but since the condition of the greatest men on earth is subject to such fatal Catastrophies as that was, which this day brings to mind, I cannot but lament the unhappy fate of the Princes who are born in purple, and bred in Luxury, encompassed with flatterers, and so intoxicated with the gaudy Ornaments of power, as to forget the end for which they were elevated, and made Gods upon earth.

We find no Scripture ground to press absolute illimited obedience, to attribute a despotick arbitrary power to any mortal, that only belongs to Jesus Christ who alone is the Darling of heaven, and only Law-giver to the Conscience, who alone has power to save or destroy the Soul, Jam. 4. 12. There have been Sycophants, who have flattered Princes to their ruine, branding these with Rebellion, who yield not absolute obedience. I will give you Scripture instances of Non-obedience, and Disobedience, which none who will not spit in the face of Scripture dare for their Souls call Rebellion. Were the Mid-

wives

wives in Egypt Rebels, who obeyed not *Pharaoh* to stifle the Hebrews Male Children? *Exod. 1.* Were the three Children Rebels, who would not worship the Kings graven Image? *Dan 3.* were *Sauls* Servants Rebels, who would not obey him to slay the Lords Priests? *1 Sam. 22.* It had been telling many of old & late, far & near, that they had been honoured with Non-obedience to the bloody injunctions, of Antichristian persecutors For Disobedience were the Apostles Rebels? *Act. 4.* and 5. Who, when they were straitly charged, not to preach in the name of Jesus, yet they would preach; was *Daniel* a Rebel? who, when the King commanded that no prayer should be made to any for thirty days but to him, *Dan. 6.* yet he would avowedly pray to the God of Heavens.

It's the wisdom of Magistrats supream and subordinat, not to exerce delpotick and arbitrary power, nor to rule with tyranny and oppression, that is applicable to the Fathers of the Republick, *Eph. 6. 4.* *Provoke not your Children to wrath:* Avoiding inhumanity in your Dealings, moderating your minaces, lest ye imbitter spirits, extinguish or weaken affections; he rules with most comfort and confidence, who keeps most room in the affections of People, as Inferiours have their bounds, so no power on Earth wants theirs, which implies obligation through vertue of Gods Ordinance to make conscience of their Duties.

13. We may well avow, and this day I avow our Presbyterian Government, whatever be said to the contrary.

1. *Object.* They say its inconsistent with Civil Government and Monarchy. R. These 14. years experience may stop the mouth of impudence to self: These hundred years, there has not been such a long tract of tranquillity in Scotland. Civil Government has been advantagiously managed, in several of the most eminent reformed Churches, with that Discipline of Christs house we plead: None maintain more loyal Principles towards

towards Kings than Presbyterians do, vvho think themselves obliged to fear God, and honour the King, and alvvays ready to obey him in the Lord. Judge on vvhose side Loyalty stands, for many (if not the most part) of the Episcopal Clergy in Scotland (I speak not of the English) besides their many unjustifiable and irregular Practices (some of which are mentioned before) whereby they spit in the face of the Lavv, they never prayed expressly for King *William* of ever glorious memory, but for the King, and novv because that vvould be too bare faced, they have altered the Phrase, for their Sovereign.

2. *Ob.* Presbyterians, say they, incroach on Authority, and meddle vvith State and Civil matters. *R.* We maintain no Church-judicatory ought to cognosce affairs of State, nor of mens Civil Rights or interests, except their advice be sought by the Magistrat, concerning sin and duty in any such matter, or if the thing be manifestly scandalous, and evidently dangerous to the interests of Religion and the Souls of men, nor do they inflict any punishments save Spiritual Censures.

3. *Ob.* They object the Rigidity of Presbyterians. *R.* Which is nothing compared vvith the severity of Papists and Prelates towards these that dissent from them; that vvhich they call Rigidity is mostly against immoralities, which are unquestionably such.

4. *Ob.* They object the divisions of Presbyterians. *R.* Neither Pope nor Prelate can keep divisions out of the Church from among their party, our divisions have been hightened and promoted by Enemies; and through grace we have come to more Unity than these vvho reproach us.

5. *Ob.* But Ministers of this vvay domineer over People, even the greatest at their pleasure. *R.* Ministers must vvalk by the rule of the Word, and if they exceed that bounds, they may be curbed by superior Church-Judicatories, and if

their Insolence amount to the disturbance of the Peace, may be restrained by the Magistrat : Besides Ministers do nothing alone, but with the Peoples Representatives the Elders, who may be of the best quality, as they are qualified for that work and chosen by the Church. It's known, our Church enjoyed great Unity for many years after the Reformation, till ambitious Men began to trouble her with their Innovations and Usurpation.

14. If the Government of the Church were subject to the surage of Men [which we can never yield] yet might we venture to say, there would not be found in Scotland of the sober and judicious, one of ten, who would say *Amen* to Prelacy, and Votes are to be pondered as well as numbred and there is more weight to be laid on the Judgement of one sober, serious, judicious Christian, than on a hundred light, Ignorant, Godless and Prayerless Souls, who take liberty to drink Drunk, Swear, lie, and play the Whore.

Yet might we venture the Cause as *Elijah* did, 1 *Kings*. 18: When the People halted between two Opinions, whether GOD was GOD, or *Baal* was god, they agreed to that which he proposed, that God, that answereth by Fire, let him be God; They began first to dress their Bullock, laid it on the Altar, but put no fire under, they called on the name of *Baal* from Morn till Noon, saying, O *Baal*, hear us, but there was no Voice, nor any that answered, they leapt upon the Altar, *Elijah* mocked them, and said, Cry aloud, for he is a god, he is either talking, Sleeping, or on a Journey, &c. They cryed aloud, and cut themselves with Knives and Lances till the Blood gusht out upon them, but there was no Voice nor Answer, nor any that regarded : *Elijah* called the People to come near to him, he put the Wood and Sacrifice on the Altar, and made a Trench about the Altar, and caused pour Water three times upon the

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Wood and burnt-sacrifice till the Trench was filled with Water, then he came and said, *Lord God of Abraham, Isaac, Israel*, Let it be known this day that thou art GOD in *Israel*, and that I am thy Servant, and have done all these things at thy Word, and that thou hast turned their Heart back again. Then the Fire of the Lord fell and consumed the burnt-Sacrifice, the Wood and Stones and the Dust, and licked up the Water that was in the Trench; When all the People saw; they fell on their Faces and cryed, *The Lord he is God, the Lord he is God*: Now I apply it, let that be the way and Government that is most witnessed to from Heaven by the Breathing and Influences of the Spirit of God, that works as Fire, convincing, converting, and comforting Souls; Now speak Consciences, speak, if there be any here that has a Prelate in their Bosome by design or disposition, what have ye found of these Motions or Operations, or observed in others of the same Kidney? It's true in this degenerat God-darring Generation, there be not a few who ridicule these things as fancies: But we have no Physick for the *Atheist*, that says in his Heart there is no God, and the Deists who denys all revealed Religion, and future Punishments and Rewards, but we leave them to him who in his time *will make himself known by the Judgment that he will execute upon incorrigible Enemies, and take them in the Snare, their own hands framed*, Ps. 9. 16. I dare say there be many in Scotland like *Balaam* who Numb. 23. 10. He would not live the Life of the Righteous, but cryed, let me die the Death of the Righteous, and my last end like to his. I will give you an instance of a person of no small esteem and Parts, who in the last words of his Life vould admit none of his old Gang to visit him, nor to preach in his Pulpit, but three Presbyterian Ministers, vvho vv ere connived at by the Moy n of the good Wise, and Noble Lord, my Lord Marquis of Tweed-

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dale, one of these Ministers was his own Brother in Law, (who gave me the Account) who of them preached before his Death; he took the Hand and Promise of the Third to preach the following Sabbath, whether he were dead or alive; He told his Brother when they plotted the Introduction of Prelacy, he said to one of his Brethren, we cannot meddle with this matter, unless *B. Lauderston* had written a Retraction of his Book *de juramento*, the other laid his Head to the Wall and was silent for a time, yet both of them went over the Belly of Conscience, and that man one of the first Arch-Prelats, in the first Parliament of their Reign rode up in state in his Velvet Gown to the Parliament-house, but got not leave to sit down, was suddenly smitten and carried to his Lodgings, what Storms he had in his Breast, Witnesses knew: It is not safe to bourn with God, Conscience and Death.

I shall only speak of two things dangerous to the Church.

I. I wish and exhort that nothing be countenanced which thwarts with the Law establishing our Government, and would propagate and perpetuate a schism in the Church; they had wont to slander Presbyterians as Schismatics for Non-conformity, but they did stand their ground, and were invaded, and owned their Principles since the Reformation from Popery by Presbyters: So the schism first and last is on their side. I say, there is not one of a hundred withdraws from Presbytery, pretending Conscience, but either out of pick or love of Liberty, that they might sin without control, and have smooth words spoken to them, but the People that were Presbyterians by Principle, and looked on Prelacy as contrary to the Word of God, conceived themselves obliged to adhere to their own Ministers, and not to regard, but separat from these that were intruded upon them, (besides unministerial practice of a great many of them rendered them contemptible.)

2. It is not o the injuring of any in their

just civil Rights and Properties, but its worth our consideration, that the Usurpation over the Church by Patronages did spring from a bad Fountain, and the consequence has been destructive to the Church, and a grievous Bondage, many God-provocking sins has follow'd on it, Simoniack Com^{ms} acts. (and it vvas never vvorse used than by Prelats) It has been the source of a Godless insufficient Ministry: For if a Vassal had a Son fit for no other imployment, he vvould t^{ake} his Patron for a Presentation. I pray that none of our Nobility or Gentry prigg vvith God in this matter, and that neither covetousness on the one hand, nor envy on the other, prompt men to wreath this yoke on us: They who will not shut their eyes, may get their minds cleared, by reading what Reverend Dr. Rule, and Mr. Park have written on this Subject, that they may not split upon that Rock that has broken many. The good Lord maintain and strengthen what he hath wrought for us in the Church of Scotland. To his Name be Praise.

I Add to the head of Sufferings a dreadful Instance.

In the year 1684. while the Circuit-Court was at Glasgow, the old Lady Shingart^{on} betwixt 60 and 70 years of Age, in the Paroch of Kippin, being informed against by the incumbent of the Paroch for not hearing; a Party of Dragoons was sent for her, who finding her at home in her Night-Cloths, would not allow her to shift her self, or take any Necessaries with her, but presently took and threw her upon a Horse behind one of them without a Pad or Ryding-Cloths &c. and brought her to Glasgow, where she was thrust into the common Jail in a Room with about 20 or 30 Prisoners, some Thieves, &c. some Criminals People imprisoned for Irregularities, by which hard usage, the old Gentlewoman fell dangerously sick, and after a few days died in the Prison, having no place to retire unto from the noise and stench of the mob among whom she was crammed up, but the liberty to sit now and then in the common Stair of the Prison: Yet neither her Age, Sex, Quality nor Sickness by any Remonstrance or intreaties could obtain her being let out upon Bale, nor so much as a more convenient Prison allowed: All which was refused, when she was at the last extremity, and they informed of it by Physicians; so this good old Gentlewoman fell a Sacrifice to Prelatical Fury.

